



THE SHRINE OF SAINT VINCENT

SAINT VINCENT DE PAUL

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ANNALS

OF THE

CONGREGATION OF THE MISSION

OR

A COLLECTION OF EDIFYING LETTERS

WRITTEN BY PRIESTS OF THE MISSION AND  
SISTERS OF CHARITY.

ISSUED EVERY THREE MONTHS.

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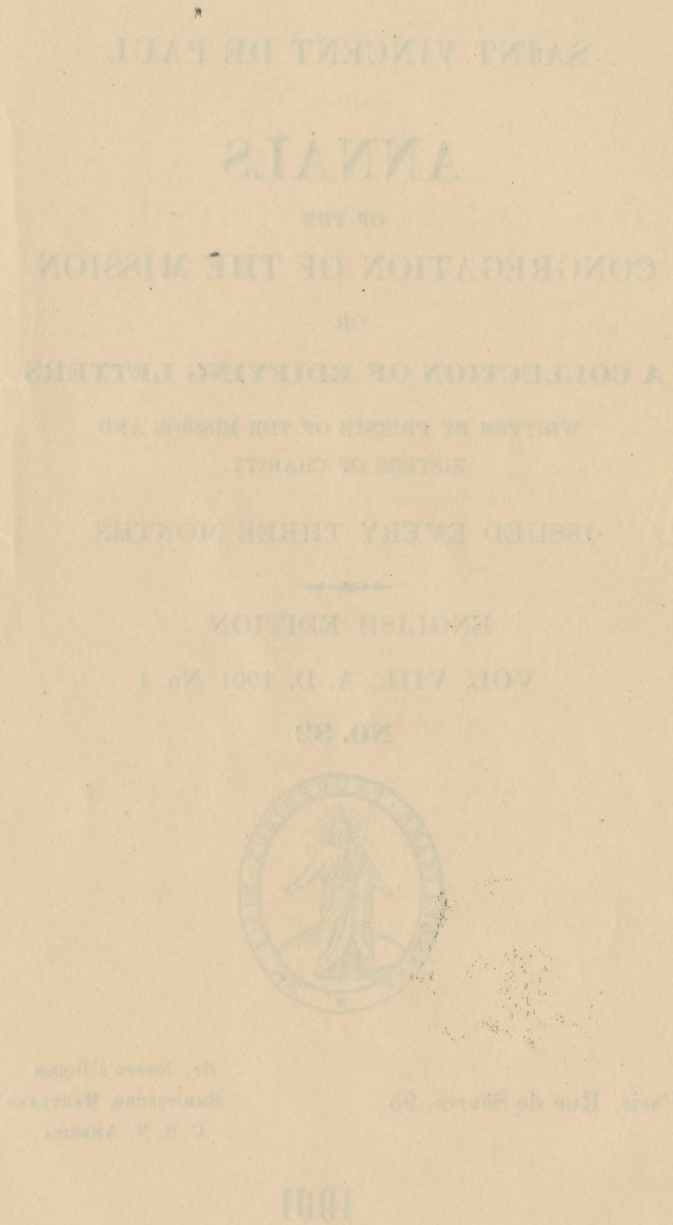


Paris, Rue de Sèvres, 95

ST. JOSEPH'S HOUSE  
EMMITSBURG, MARYLAND  
U. S. N. AMERICA

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## RELICS OF SAINT VINCENT DE PAUL

### HISTORICAL MEMOIRS

(*Conclusion.*)

Previous documents have already informed us of the circumstances connected with the Relics of SAINT VINCENT DE PAUL at the period of the Revolution. The Saint is ranked among those servants of God whose fidelity merits that their memory be blessed, their bones spring up out of their place, and their name, passing to their children, be a subject of glory for those who serve God: *Non aversi sunt a Domino, ut sit memoria illorum in benedictione, et ossa eorum pullulent de loco suo* (Eccl., xlv. 14); hence, a new triumph was prepared for his Relics. The Most Rev. Archbishop of Paris and the religious Family of the Saint withdrew these Relics from the obscurity which had sheltered them during the days of strife and revolution. The following is the authentic account drawn up by order of the Archbishop of Paris: 1

### PROCESS VERBAL

#### OF THE CEREMONY OF THE SOLEMN TRANSLATION

#### OF THE BODY OF SAINT VINCENT DE PAUL.

The year of grace one thousand eight hundred and thirty, third convocation, second year of the Pontificate of Our Holy Father, Pope Pius VIII., and the tenth of our Most Christian King, Charles x.; We, Hyacinthe-Louis de Quélen, Archbishop of Paris, Peer of France, etc., being notified on Saturday at one o'clock, April 24th, anniversary of the birth of SAINT VINCENT DE PAUL, that the

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1 April 6th, Mgr. De Quélen, Archbishop of Paris, issued a "Mandate regulating the ceremonial relative to the solemn Translation of the body of SAINT VINCENT DE PAUL, and the Novena of public Prayers and Supplications ordained for the occasion." Paris, 1830. In 4, 16 pages.



shrine containing the Relics of the Saint was transferred from the hall of the Cross in our episcopal palace, to our metropolitan church. Vested in rochet, cloak, and stole, We immediately repaired, with our venerable brethren, the Canons and Chapter of our metropolis, to the principal entrance whither said shrine was brought by ten men, accompanied by twenty others, all in albs, who had solicited the privilege of bearing this precious burden, which favor we deemed it expedient to grant to their piety. We offered incense to the Saint, chanted the anthem, versicle and prayer of the first Vespers. The shrine was then borne processionally through the main aisle, attended by the Chapter, the clergy of the metropolitan church and an immense concourse of the faithful, to the stage erected at the entrance of the choir; the hymn of the first Vespers of the feast of Holy Relics being chanted meanwhile. The shrine being deposited We, as also all the clergy of our metropolitan church, venerated in turn the holy Relics. We then retired, leaving at the shrine two ecclesiastics commissioned to satisfy the piety of the faithful who presented various objects to be applied to the holy Relics.

The sanctuary, the choir, and the entrance of the cathedral church were decorated with rich hangings, according to the orders and by the liberality of His Majesty; the first Vespers were celebrated at two o'clock, the bishop of Luçon presiding from his throne in the sanctuary; We also assisting, as well as the archbishop of Sens, the bishop of Meaux, of Moulin, Chalons, Soissons, de la Rochelle, and Sarmosta, all ranged in the sanctuary, at the Gospel side.

The Very Rev. Superior General and all the members of the Congregation of the Mission occupied the first stalls at the left of the choir and the seats prepared for them. As had been decided in a meeting held for this purpose, these ecclesiastics shared all the functions of the Rev. Canons



and clergy of the metropolitan church, and all other offices at which, they would choose to assist.

After Compline, we repaired with the bishops, the Chapter and clergy to the seats of honor in the centre of the principal nave; an immense concourse of the faithful being assemb'ed to hear the panegyric of SAINT VINCENT DE PAUL delivered by the Rev. Canon Mathieu, vicar general and promoter of the diocese.

Immediately after the discourse, Matins and Lauds were chanted, the bishop of La Rochelle officiating; this prelate was formerly pastor of the parish church of Paris dedicated to SAINT VINCENT DE PAUL.

Sunday, April 25th, the day appointed for the Translation of the holy Relics, after Prime, the canonical and parochial Mass, we celebrated a low Mass at 9 o'clock at the main altar, and at which a large number of the faithful received Holy Communion from our hand. After our thanksgiving, we venerated the holy Relics.

At ten o'clock, after Tierce and the asperges, solemn pontifical Mass was celebrated by Mgr. Lambruschini, archbishop of Genoa, apostolic nuncio; we assisted at this Mass, as well as:

The bishop of Montauban, the bishop of Luçon, the former bishop of Tulle, the bishop of Belley, the bishop of Moulins, the bishop of Chalons, the bishop of Chartres, the bishop of Soissons, the bishop of Versailles, chief almoner of Madame the Dauphiness; the bishop of La Rochelle, the bishop of Bayeux, and the bishop of Sarmosata.

Many grand vicars, Rev. Canons and other ecclesiastics of the various dioceses of France, were seated in the sanctuary in the rear of the bishops.

The prefect of the department *de la Seine*, the prefect of Police, the two secretaries general of the two prefectures, the mayor of the ninth district, several members of the

general council of the department *de la Seine*, of the administration of hospices, etc., occupied in the choir the places ordinarily reserved for public functionaries.

On the same day before 2 o'clock p. m., all who were to assist at the second Vespers, as well as at the solemn Translation of the body of SAINT VINCENT DE PAUL, were ranged by the masters of ceremonies in the sanctuary on the Gospel side:

The archbishop of Sens, the bishop of Meaux, the bishop of Montauban, the bishop of Luçon, the former bishop of Tulle, the bishop of Evreux, the bishop of Belley, the bishop of Moulins, the bishop of Châlons, the bishop of Nancy, the bishop of Chartres, the bishop of Soissons, the bishop of Troyes, the bishop of Grenoble, the bishop of Versailles, the bishop of La Rochelle, and the bishop of Samosata.

Messrs De Rouault De Gamache, ordinary chaplain of the king; De Pontevez, De Samans, Talhouet De Brignac, De La Tour, quarterly chaplains of the king.

At the Epistle side:

The Rev. pastors of Paris, and other parishes of the diocese, Superiors of seminaries and religious congregations, the principal chaplains of hospices, hospitals, colleges, prisons, etc., all wearing the white stole.

Descending from the sanctuary, near the side gate of the choir at the left, were the prefects *de la Seine*, of the police, the secretaries general of the two prefectures, the mayors of the ninth and tenth districts, the commander of the gendarmery, LL. SS. Duke De Doudeauville, peer of France; De Breteuil, peer of France; De Kergariou, peer of France; De Levis-Mirepoix, peer of France; the Marquis De Montmorency, lieutenant general; Count De Brissac, chevalier of honor to Madame the Duchess of Berry; members of the general council of the department *de la Seine*, and of the administration of hospices, etc.



The upper stalls to the right of the choir were occupied by the members of the Chapter and the clergy of the metropolis.

The upper stalls, to the left, were reserved for the Superior General and the Priests of the Congregation of the Mission.

Other priests of Paris from the neighboring parishes, and members of various religious Congregations, occupied the lower stalls, and two rows of seats in the choir.

At the four corners of the shrine were seated on embroidered stools the Rev. pastor of St. Roch, dean of the pastors of Paris; the Rev. Superior of the diocesan seminary; the pastor of the parochial church dedicated to SAINT VINCENT DE PAUL; and the pastor of the parish of Clichy; all wearing albs and white embroidered chasubles.

The seats in front of the choir, the two cross pieces, and a portion of the principal nave, were occupied by priests of the diocesan seminaries, and those of various seminaries of Paris. The other seats in the nave were reserved for the Superioress of the Sisters of Charity and about one thousand seminary sisters from the Mother-House, from the various houses of Paris, of the parish, of the diocese, and from many of the provinces, whose desire to behold the Body of their Holy Founder had brought to the Capital. One hundred orphan boys and girls were placed near the sisters to precede or follow the shrine under their banner and direction.

Near the principal entrance, were the Brothers of the Christian Schools, under the direction of the chaplain of the novitiate, and who were to follow their standard.

Finally, at the vestibule, ready to start at the first signal, were members of the Societies of St. Genevieve and of St. Joseph; children of the house of St. Nicholas de Vaugirard, and the parishioners of Clichy who, preceded by their banner, had come to venerate the precious Relics of



the pastor and benefactor of their ancestors, and to receive the portion of Relics destined for their church.

At 2 p. m., the masters of ceremony having notified us that all was in readiness, we entered the choir and commenced second pontifical Vespers.

Immediately after the first Psalm, the crosses of the Chapter accompanied by acolytes bearing wax candles, advanced towards the main entrance, and at this moment, the members of the societies, the parishioners of Clichy, and the Brothers of the Christian Doctrine, opened the line of march following their respective banners. Armed soldiers, drummers, and a body of gendarmery at the principal entrance of the church ranged themselves in advance of the cross bearers at the vestibule. These were followed by all the clergy who marched in the order indicated by the Ceremonial annexed to our Mandate of April 6th.

From the crosses of the Chapter to the public functionaries, four companions of grenadiers, and four divisions of soldiers of the garrison walked in double file at the side of the clergy. A military band was in the centre within the ranks of the ecclesiastics of seminaries.

After the *Benedicamus Domino*, we intoned Compline which continued during a part of the march of the procession. At the same moment the shrine was removed from the stage and borne in the midst of the Lazarist Fathers and the priests of the metropolitan Chapter. Thirty men of the Societies of St. Genevieve and St. Joseph desired, out of devotion, to carry the shrine; ten supported ten preceded, and ten followed it; all were in cassocks, albs, and wore silken girdles the color of which distinguished each division; each bore upon the breast a medal of SAINT VINCENT DE PAUL, suspended from a purple ribbon.

Four clerics carried each a wax candle at the four

corners of the shrine beside the priests in chasubles who held the streamers of honor.

The shrine with the attendants having left the choir, it was followed by the Rev. chaplains of the king, the bishops, and ourselves, preceded by our Cross, armorial bearers, and accompanied by our assistants, all in copes.

The public functionaries and other devout persons who had assisted at Vespers, followed the holy Relics.

In fine, the march was closed by soldiers forming a body guard.

In compliance with the desire expressed by the Religious of the Hotel Dieu, on leaving the metropolitan church, we deposited the shrine near the entrance, on a stage prepared to receive it; there the religious came to venerate the holy Relics.

During the incensing and the prayers of the station, about 800 Sisters of Charity, followed by fifty orphan girls who walked before the shrine, advanced between the ranks of the pastors and Lazarists. On reaching the place they were destined to occupy in the procession, fifty orphan boys and 200 Sisters of Charity took places in the rear of the shrine between the ranks of the Lazarists and Rev. Canons. The king's chaplains, the bishops and ourselves, as well as the public officers and other persons resumed their places and the order observed previous to the station.

Thus disposed, as above explained, the procession moved through the streets and squares indicated by the Ceremonial; it halted three times, and at each station the appointed prayers were chanted: the first, at the square of the Institute; the second, at Rue des Saints Pères, opposite the hospice of charity, first theatre of the charity of the Saint at Paris; the third, at Rue de Sèvres, between the hospice des Ménages and the House of the Ladies of St. Thomas of Villanova (at the present day, the crossing of the boulevard Rappail). An immense crowd was pres-



ent, eager to behold the precious Relics of the holy Priest who adorned this great city with monuments and institutions created by his charity for the consolation of the afflicted and the relief of the unfortunate.

Having reached Rue de Sèvres, the dwelling of which, as well as a large number of those in the streets and squares through which the procession passed, were decorated with hangings, all the associations of men, the parishioners of Clichy, and the Brothers of the Christian Schools, drew up, in line in said street. On arriving at the chapel of the Lazarists, the façade and interior of which had been elegantly adorned, and at the entrance of which a painting had been placed, representing SAINT VINCENT DE PAUL in the act of preaching, the cross bearers of the Chapter entered, followed by all the clergy, each taking the place indicated by the Ceremonial: the bishops and the king's chaplains at the Gospel side in the sanctuary, the Chapter at the Epistle side, the Rev. pastors in the choir stalls, and the Sisters of Charity with their orphan boys and girls in the galleries.

When the shrine had been brought into the chapel, and while it was being deposited on the elevation erected in the choir where it was to remain during the novena, exposed to the veneration of the faithful, we were received at the entrance by the Lazarist Fathers, the Superior General presenting holy water, and offering incense; we then addressed him as follows:

“Rev. Superior General, in the name of the clergy of Paris, and we presume to say, in the name of the clergy of France, and even of the Catholic world, we deliver into your hands the precious deposit which for the past few days was in our possession. We restore to the Children the Body of their Venerable Father which they have had the happiness of saving from profanation, and to which



they have happily secured new marks of respect and new homages. We bring to the worthy Priests of the Mission, the Relics of their Holy Founder, of that Priest whom we recognize as truly great, because all the works of his life were agreeable to the Lord: *Ecce Sacerdos magnus, qui in diebus suis placuit Domino.*

“It is also in the name of the poor of whom VINCENT DE PAUL was the special protector and Father, that we deliver to you these sacred Relics after presenting them to the vast population of a city filled with reminiscences and monuments of his charity. In prostrating before the sanctuary above which, as heretofore, this devoted friend of mankind is to repose, each one will be able to apply to him, with a sweet and consoling conviction, these words of the Psalmist: Poor himself, but rich in faith, he found means of relieving all miseries: *Adjuvit pauperem de inopia.* Without other credit than that of the confidence accorded to his piety, he procured the blessings of family life for those who had never known them: *Posuit sicut oves familias.* The just shall rejoice and the silence of iniquity shall proclaim his triumph: *Videbunt recti et lætabuntur, et omnis iniquitas oppilabit os suum.*”

The Superior General replied:

“Your Grace:

“The public, solemn, and peaceful triumph of a holy Priest in the nineteenth century, and in this great city, is a marvel which excites our admiration, but which posterity will find it difficult to conciliate with the indifference in regard to religion unhappily too common at the present day.

“God who is admirable in His Saints, has chosen you, to operate this prodigy. He inspired you with the generous design of arousing the faith of the people, and of directing

their thoughts to GOD by the magnificent spectacle of the honors rendered to the precious Relics of His humble servant. The soul acting under the divine impress, is sure of success, because it soars above the obstacles that would discourage an ordinary zeal.

“SAINT VINCENT DE PAUL enjoys to-day, Your Grace, a truly Christian glory, since he receives it from a prince of the Church who honors this exalted dignity by his virtues, proving himself the happy rival of his most illustrious predecessors, and whose noble deeds posterity will proclaim as we this day celebrate those of the hero of charity. On this occasion, Your Grace, you manifest your benevolence by the magnificence with which you vouchsafe to present to his Children the mortal remains of their Blessed Father, who from the highest heavens applauds your generous piety. No language could express our gratitude for an object so highly prized, since it is a proof of the protection with which Your Grace is pleased to honor us.

“When daily prostrate before the body of our Holy Founder begging GOD to make us partakers of his virtues, it will be our consoling duty to implore for Your Grace a long and happy life. The sight of this rich monument will ever remind us of our indebtedness to you, and will perpetuate in our hearts sentiments of lively gratitude and profound veneration.”

We then entered the choir and offered incense to the holy Relics during the responses of the first Vespers and the *Domine salvum*; after the versicles, we recited the prayer of SAINT VINCENT DE PAUL, prayers for the king and his family, for the city and its inhabitants, and to ask of GOD the gift of charity.

Having ascended the Altar, we terminated the ceremony of the Translation by solemn pontifical benediction.

Said act and all that is above related, drawn up in our



Archiepiscopal Palace at Paris, the day and year above cited, have been signed by the bishops, the king's chaplains, the members of our metropolitan Chapter, the Lazarists: Superior General, assistant, procurator general, etc.

Signed: † L. Lambruschini, archbishop of Genoa, apostolic nuncio; † J. M. V., bishop of Meaux; † L. Guil., bishop of Montauban; † C. L. bishop of Evreux; † Ch., bishop of Nancy and of Toul; † René Fr., bishop of Lugo: † Jul. Fr., bishop of Soissons and of Laon; † Joseph, bishop of La Rochelle; † A. R., bishop of Belley; † M. J. F. V., bishop of Chalons-sur-Marne; † C. J. De Saghey, former bishop of Tulle; † A., bishop of Moulins; † C. H., bishop of Chartres; † J. L. D., bishop of Troyes; † Ph., bishop of Grenoble; † Etienne, bishop of Versailles; † J. C. R., bishop of Bayeux; † J. M. A. C., bishop of Samosata.

Messrs De Rouault de Gamache, ordinary chaplain of the king, former abbé of Saint Loup de Troyes, vicar general of Meaux; De Pontevéz, king's chaplain; De Saman, king's chaplain; Talhouet de Brignac, king's chaplain; De La Tour, king's chaplain; Jalabert, archdeacon of Notre Dame; Desjardins, archdeacon of St. Genevieve; Boudot, archdeacon of St. Denis; Abeil, archpriest of Notre Dame, vicar general; De La Calprade, official metropolitan canon, vicar general; Godinot-Desfontaines, canon; Lucotte, canon; Salandre, canon penitentiary; Mathivon, canon; Quentin, canon; Tresvaux, canon, secretary of the archbishopric; Morzière, canon; Bertherand de Longprez, canon; Caillon, canon; Mathieu, canon, promoter, vicar general; Morel, theological canon; D'Alligre, canon; Valayer, honorary canon, vicar general; Arnould, honorary canon; Le Clere, honorary canon; Chossard, honorary canon, pastor of Conflans-Charenton; Molinier, honorary canon; Bodé, honorary canon; Trebuquet, honorary canon; Hamelin, honorary canon; Boursier, honorary canon; Portal,



honorary canon; A. Surat, honorary canon; Salhorgne; J. M. Boulangier, Etienne, Aladel.

Count De Chabrol-Volvic, Mangin, Defresne, De Blossac, viscount De Foucauld, Chapellier, mayor; Hutteau d'Origny, mayor; duke de Doudeauville, count De Breteuil, count De Kergariou, Levis-Mirepoix, marquis De Montmorency-Laval, count De Brissac, De Bourgeon, Lebrun, B. Desportes, Valdruche, baron Le Roi.

Held and closed at Paris, in our Archiepiscopal Palace, the day and year as above.

† Hyacinthe, *Archbishop of Paris*.

By Monseigneur:

Tresvaux *Can. Secret*.

Conformed to the minutes deposited in our secretariat.

Paris, May 3, 1830.

† HYACINTHE, *Archbishop of Paris*.

By Monseigneur:

TRESVAUX, *Can. Secret*.

In connection with the Mandate given above, the Archbishop of Paris published the following:

## NOTICE ON THE NOVENA

IN HONOR OF SAINT VINCENT DE PAUL

ON THE OCCASION

OF THE SOLEMN TRANSLATION OF HIS BODY.

The Novena of Prayers and Supplications ordained by the Mandate of the Archbishop of Paris under date of April 6th, on the occasion of the Translation of SAINT VINCENT DE PAUL, commenced on Sunday, 25th of said month, at the metropolitan church, whither an immense

concourse of the faithful repaired, eager to behold and to venerate the precious Relics of the holy Priest whose charity has adorned this Capital with monuments that render his memory most dear to all its inhabitants.

Monday, the 26th and the following days, the Novena was continued in the chapel of the Priests of the Congregation of the Mission where the holy Relics were deposited, a large portion of the population assisting thereat with the same earnestness and piety. Every day from four o'clock in the morning until nine in the evening, the church was opened to the faithful, and constantly filled with crowds of all ranks and conditions, succeeding one another without interruption. To supply for want of space, and to procure for all the satisfaction of viewing the holy Relics, the Lazarist Fathers opened the choir and the sanctuary. The faithful after their devotions returned, passing through the inner court of the house, thus rendering entrance to the chapel more accessible. It was a source of edification to see all the faithful kneel before the Relics of the holy Body, praying most fervently; and in passing through the choir almost all kissed the shrine; each one wishing to bear away some object that had touched the holy Relics. The devout multitude continually presented to the four priests stationed near the shrine, Crucifixes, Crosses, medals, pictures, and linens; those who had none of these articles, wished their prayer books, rings, and necklaces to be applied to the Body. It was noticed that decorated officers, Chevaliers of St. Louis, detached their crosses, begging the priests to place them on the holy Relics, and other soldiers presented the pommel of their sword; mothers presented their little children, even those at the breast, to the priests who took them in their arms to make them kiss the Relics of the benefactor of abandoned infancy. Many sick persons were brought, who on their bed of suffering implored the intercession of the Saint.



Every day, at every hour and moment, these touching scenes of confidence and piety were renewed. But what was most edifying and consoling, was the presence of an august princess who came on two occasions to venerate the holy Relics of the apostle of charity whose virtues and example she so perfectly imitated, and the visit of the monarch who so well unites Christian humility with regal majesty. He prostrated before the Relics of the *holy Priest so dear to humanity*; expressing *the desire to obtain through his intercession the happiness of his people*; confidently imploring SAINT VINCENT DE PAUL to offer to God this ardent desire of his heart, not doubting that his prayers would be heard. <sup>1</sup>

From four o'clock in the morning until midday, Masses were celebrated simultaneously and without interruption at the six altars of the chapel, by the Lazarist Fathers, pastors, and priests of Paris, or by ecclesiastics from the provinces; so dense was the crowd that the priests were not able to pass in their sacerdotal robes from the sacristy to the altar where they were to officiate; hence they were obliged to vest in the respective chapels. To satisfy their devotion, many bishops who came to assist at the Translation, also celebrated the Sacred Mysteries in presence of the holy Relics. At all the Masses, the pious faithful approached the Holy Table, and it is no exaggeration to estimate the number of Communion at 6,000.

During the Novena, the pastors of Paris came with their clergy and a vast concourse of their parishioners, to make their visit on the day appointed by the Ceremonial. The priests repaired to the sacristy to vest in their choir costume, and forming a procession, passed through the principal entrance of the Lazarists' House in Rue de Sèvres, the public yielding place to the procession that entered the

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<sup>1</sup> Reply of the King to the address of the Archbishop.

chapel there to chant the Prayers ordained by the Mandate of April 6th. The parishioners who accompanied their pastor in these stations, greatly edified the faithful assembled at that time in the chapel to venerate the holy Relics.

Wednesday at eight o'clock in the morning, Madame, the Dauphiness, came to St. Lazare's; she was received by the Superior General with all his Community, and conducted through the sanctuary before the holy Relics where she devoutly prayed. After her station, she was conducted by these gentlemen to the sanctuary where, kneeling at the priedieu prepared for her, she assisted at Holy Mass. Her thanksgiving being finished, Her Royal Highness was escorted to her carriage by the Rev. Superior and his Congregation.

Thursday at 5 p. m. the king, accompanied by Madame the Dauphiness and by the Duchess of Berry, arrived at the chapel where he was received with the usual ceremonies by the Archbishop of Paris, the Superior General and the Priests of the Mission. After a brief salutation addressed to His Majesty and to which he vouchsafed to reply, the king proceeded to the chapel amidst the acclamations of the people: notwithstanding the respect due to the Holy Place, and to the presence of the King of kings, of which the multitudes were reminded, the transports of joy and congratulation ceased only when His Majesty reached the shrine. Kneeling at the priedieu, he venerated the Relics of the holy Priest, their Royal Highnesses uniting. The anthem of the Saint with the versicle and prayer was chanted, followed by the Psalm *Exaudiat te Dominus*: the Archbishop said the prayer for the king, his family, for the city and its inhabitants, and to ask of God the gift of charity. The expression of the king's countenance showed how dear to his heart were the prayers addressed to the holy Priest, and how great his confidence, that through



his intercession, his prayers would be graciously heard. After the station, His Majesty with their Royal Highnesses, was conducted to the sanctuary where all received the Benediction of the Blessed Sacrament, after which the king was escorted to his carriage by the Archbishop and the Lazarist Fathers. On leaving the chapel, His Majesty saluted the venerable Superior of St. Lazare who was presented to him by the Archbishop: *To pray for the happiness of my people said the king, is to pray for my own.* The acclamations with which the king was received on entering the chapel, were repeated when leaving it and continued in the street by the multitude attracted by his presence.

Saturday, at noon, a strong detachment from Hotel Royal des Invalides, preceded by the band, entered the Lazarists' courtyard. The pastor and clergy advanced processionally to meet the Body; and accompanied by the band, all entered the chapel through Rue de Sèvres to make the visit. Two musical compositions were performed in presence of the holy Relics. It would be difficult to express the emotion experienced by the faithful in this homage rendered to GOD in the person of His Saint, by soldiers who had spent their life honorably in the career of arms.

It was remarked that one of the principal officers holding command in place of the General who was forced to be absent, applied his chaplet to the shrine.

The Archbishop of Paris came every day, to venerate the holy Relics, to be edified by the piety of the faithful, and to see that all things were properly conducted during the novena.

Every day High Mass and Vespers were celebrated pontifically, and each day a panegyric or sermon was delivered.

*The following officiated pontifically :*

*Orators :*

Monday ... The Bishop of Bayeux.	Rev. Father Collin, vicar of the Madeleine.
Tuesday ... The Bishop of Chalons.	Rev. Father Landrieux, pastor of Sainte Valère.
Wednesday ... The Bishop of Moulins.	Rev. Father Longin, pastor of St. Louis d'Antin.
Thursday ... The former Bishop of Tulle.	Rev. Father Montés, chaplain of the Conciergerie.
Friday ... The Bishop of Nancy.	Rev. Father De Farge, honorary canon of Perigueux.
Saturday ... The Bishop of Belley.	Rev. Father Duguery, chaplain of the Lancers of Guard.
Sunday ... The Bishop of La Rochelle.	Rev. Father Tresvaux, canon of the metropolis.
Monday ... The Bishop of Paris.	Rev. Father Olivier, pastor of Saint Etienne du Mont.

After the Benediction of the Blessed Sacrament, the Archbishop intoned the *Te Deum* in thanksgiving to GOD for having vouchsafed to restore to the piety of the faithful the Relics of SAINT VINCENT DE PAUL, and for all the graces accompanying the solemn Translation and the Novena that followed. This hymn of joy and triumph was continued with the enthusiasm which only a lively faith and the most heartfelt gratitude could inspire.

All the offices were celebrated in the midst of countless ecclesiastics, Sisters of Charity, and the faithful of the most distinguished rank, as well as the humbler class; the people filled the galleries, the body of the church, the choir, and even the sanctuary which they were allowed to enter to satisfy their devotion; so numerous were they, that the ministers of the Altar had scarcely space to fulfil their



functions. At the Benediction on the last day of the Novena the altar steps were filled with pious worshippers prostrate in the deepest recollection.

To the worthy Priests of the Mission sincere thanks are due for the kindness and attention bestowed upon the faithful who visited their chapel; nor can we too highly extol the affectionate courtesy with which they received all indiscriminately.

Perfect order and a reverential silence reigned throughout; the most convincing proofs of sincere piety were apparent during the solemn offices, when the eager crowd venerated the holy Relics. The ceremony of the Translation of the Body of SAINT VINCENT DE PAUL, and the Novena of Prayers and Supplications following it, have reanimated faith, rejoiced all true Christians, procured the sweetest consolation to pastors, and inspired the Church, the monarch, the kingdom and its capital, with the most flattering hopes.

Through the bounty of the king who was pleased to furnish the metal, and by the efforts of a pious lay committee (the Marquis of Montmorency being the president; the Marquis of Mirepoix, Count Victor de Noailles, Count Caccia of Cassini, who gratuitously offered their concurrence), more than 30,000 copper medals were struck to commemorate the Solemn Translation of the Body of SAINT VINCENT DE PAUL. On one side of the medal is the image of the Blessed Virgin standing, holding the Child JESUS, copied from the statue formerly erected in the church of Saint Etienne-des-Grès, and at present preserved in the chapel des Dames Hospitalières of St. Thomas of Villanova, Rue de Sèvres; a received tradition assures us that it was before this statue that St. Francis de Sales was delivered from a violent temptation, as recorded in his life. On the reverse of the medal is the bust of SAINT VINCENT DE PAUL, above which is a representation of the new shrine.

Many medals were struck in gold, silver, bronze, and silver gilt, for the Pope, the king, princes and princesses of the royal family who deigned to accept them; for the bishops who assisted at the Translation, and among whom the Archbishop of Paris divided the fragments of the bones of SAINT VINCENT DE PAUL gathered during the arrangement of the Body as marked in the process verbal of April 10th. Each Sister of Charity received a copper medal: in fine, a large number of these medals was purchased by the faithful. After defraying the expense of striking them, the surplus fund was destined to be employed in payment of the silver shrine, according to the intentions expressed in the Mandate of the Archbishop, March 10th of the current year.

Certified as correct. Paris, May 3, 1830.

† HYACINTHE, *Archbishop of Paris.*

By Monseigneur:

Tresvaux, *Canon Secret.*

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All that concerns the Relics of SAINT VINCENT DE PAUL, merits to be carefully preserved. Hence, we give the processes verbal of their consignment to the new shrine, which event took place April 10th, 1830, and the blessing of this shrine.

## PROCESS VERBAL

OF THE ARRANGEMENT OF THE BODY OF SAINT VINCENT DE PAUL, AND OF THE CIRCUMSTANCES ATTENDING ITS CONSIGNMENT TO THE SHRINE.

On Holy Saturday, April 10th at one o'clock p. m., before proceeding to the arrangement of the Body of SAINT VINCENT DE PAUL and to the circumstances attending its consignment to the silver shrine destined for it, as we had decreed by our process verbal of Tuesday in Holy Week,

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April 6th, the following witnesses arrived at the Archbishopal Palace in response to the invitation We had given, to sign said process verbal :

Messrs Desjardins, vicar general, archdeacon of St. Genevieve; Mathieu, canon of Our metropolis, vicar general, promoter of the diocese; Quentin, canon of Our metropolis, all three commissioners named by Us; Salhorgne, Superior General of the Congregation of the Priests of the Mission and of the Sisters of Charity; Boulanger, assistant; Etienne, procurator general of said Congregation; Aladel, priest of the same.

Messrs Serres, doctor, physician in chief of the Hospital de la Pitié, member of the royal Institute of France, and principal of the anatomic works of the hospital; Lisfranc, doctor, head surgeon of the Hospital de la Pitié; Caillard, doctor, house physician of the Hotel Dieu, and Our own; Rateau, physician of the house of the Priests of the Congregation of the Mission.

We entered with the above named, and the secretary canon of Our Archbishopric, Our private Oratory where the precious remains of SAINT VINCENT DE PAUL were deposited on April 6th, according to Our process verbal of said day.

After venerating the holy Relics and the Lazarist Fathers having recognized the integrity of the seals, We removed the bands and unfolded the cloth and napkin in which they had been wrapped. The body being exposed, We invited the doctors, physicians, and surgeons, to adjust the bones that had been disjoined by the Lazarists, and to identify the process verbal which had been drawn up Sept. 1, 1792, when the holy Body was placed in the oaken chest in which We found it, April 6th; and also to give support to such portions of the bones as needed this measure of precaution; finally to fasten to the right side of the chest the right hand of the Saint; because the bones of the left hand having been re-

moved, it would be impossible to place the holy Body in the attitude of one with joined hands; and for this reason, We proposed to substitute hands of wax, after clothing the Body with the robes destined for it.

The doctors immediately undertook to arrange the bones that had been disjoined, and to perform the various operations We had suggested.

This work being completed, following the counsel of the doctors and under their direction, the holy Body was clothed from the neck to the extremity of the feet, with a white silk embroidered robe, all the bones being enveloped in silk pads, and the breast filled with wadding and lint. All the open parts of this robe were tightly sewed. Around the neck was a black silk cravat and on the head a cap of black silk embroidered. In fine, in addition to the robe of white silk covering the body, arms, legs, and feet, We ordered a pair of black silk stockings and shoes of black velvet lined with black silk and fastened with ribbon of the same color.

To the cap covering the head, was attached a black ribbon crossing the back of the head, the two ends of which fell, the one on the face, the other behind the head reaching to the neck; four seals of Our arms were placed by Us, one on the back part of the head, another on the back of the neck, a third on the lower jaw, and a fourth on the neck falling upon the breast.

A white silk ribbon after passing around the neck, was crossed upon the breast, and girdled the body. The two ends brought up to the thigh bone, one of these was fastened to the opening of the black silk stocking of the right leg, and the other to the opening of the stocking of the left leg. Four seals were also applied; one to the breast, another to the abdomen, and the other two to the ends of the ribbon, so as to seal at the same time the opening of the stockings at said seals with the ends of the ribbon which unites them.



A black silk ribbon placed in the centre of the sole of each shoe of black velvet covering the feet of the Saint, crosses each leg in the form of a bandage; after passing beneath, the two ends are joined upon each leg below the knee. Four seals were also affixed to this by Us; namely, two, one of which under each sole fastens the ribbon, and two others near each knee are fastened to each silk stocking at the extremity of said ribbon. The sleeves of the white silk embroidered robe are fastened at the extremity near the waxen hands by a white silk ribbon, each being sealed.

Altogether there are fourteen seals affixed to the holy Relics, namely:

- 4 to the head;
- 2 to the body: 1 upon the breast, and 1 on the abdomen;
- 2 at the extremity of each arm;
- 2 on the femur;
- 2 on the legs;
- 2 under the feet.

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14 seals.

The Body being thus prepared, was adorned in the following manner:

1. With white silk tunic;
2. Alb of tulle richly embroidered, the extremities of the sleeves lined with crimson silk, the gift of a devout lady who desired the Body of the Saint to be thus adorned;
3. Girdle of white silk ribbon;
4. Stole of purple silk, richly embroidered in gold, given by the Sisters of Charity;
5. Soutane of black silk with linen collar in the form of a rabat;

6. Black silk cineture;
7. Plaited surplice of fine cambric with large Roman sleeves, lace around the neck and opening at the breast;
8. Black silk stockings and black velvet shoes, as above mentioned;
9. Pastoral stole, cloth of gold richly embroidered in bullion with cord, fringe, and tassel of the same, presented by us;
10. A representation of the face in wax;
11. Large black silk cap;
12. A representation of the hands in wax;
13. In the hands We placed an ivory image fastened to a wooden cross painted and varnished, the ends tipped with silver, and above, the usual inscription also in silver. At the foot of the Crucifix is a small silver reliquary fastened to the wood of the cross; it is oblong in form with rock crystal face; it contains splinters of the true Cross and the relics of St. Victoria. Underneath this reliquary is attached a coral piece of workmanship, representing the Blessed Virgin holding the Child JESUS, and St. John Baptist at the side with a cross. This Crucifix, as We are assured, was used by SAINT VINCENT DE PAUL when exhorting King Louis on his death-bed; it was taken from the treasury of Our metropolitan church to be placed in the shrine on the breast of SAINT VINCENT DE PAUL, as decided at a meeting of the Chapter held on Holy Thursday, April 8th, under Our presidency.

Here follows the report of the doctors above named.

*Report of the Doctors of the Medical Faculty.*

—Saturday, April, 10, 1830, on the invitation of the archbishop of Paris, the doctors named in the preceding process verbal, assembled in the archiepiscopal palace to consider the means of preservation, and the suitable placing of the 'Relics of SAINT VINCENT DE PAUL in the shrine destined to receive them.



In an apartment adjoining the Archbishop's private room, the seals had been broken and the Relic found perfect and in all things conformed to the process verbal previously drawn up by the same physicians.

Two solutions of continuity, in consequence of decay, one at the lower part of the right fibula, the other at the upper part of the left fibula, attached by card splints fastened with gold thread. The right hip bone being cracked and threatened with approaching decay, it was fastened together with brass wire, passing from the crest to the base of the ilium.

The Archbishop having expressed the intention of reuniting to the Relic the right hand which had been destined for him, said hand was immediately placed by his order in the right thoracic cavity, and solidly fastened by brass wire to the copper plates substituting the ribs.

The physicians then suggested the means of securing from further decay the bones composing the Relic; they decided that it should be entirely wrapped in silk tissue, the bones adjusted and supported in their natural position with silk pads. To secure it from changes to which it might be exposed from insects, they decided that these silk pads should be impregnated with powdered tan mixed with a small quantity of camphor. They took precautions that the inner garments covering the Saint—drawers reaching to the feet, vest with sleeves, cravat, and silk cap completely enveloping the head—should be joined one to the other by close seams, in order to preserve the Relic, as far as possible, from exposure to the air.

These various operations being completed, all the seams were closed in our presence with the bands to which the seals of the Archbishopric had been affixed.

At the invitation of the Archbishop of Paris, we then proceeded to the description of that portion of the Relic which had been withdrawn from the Body at the session of

April 6th, as noted in Our report on said day, and inserted in the preceding process verbal.

The right hand having been restored to the Body, as above stated, the left patella in perfect preservation remaining entire, was to be deposited in the treasury of the metropolitan church of Paris; the lower portion of the right radius which We divided in halves, having been delivered by the Archbishop of Paris to the Sisters of Charity for their Principal House situated in Rue du Bac, No. 132, We had only to separate the upper portion of the right radius as requested. In accordance with the wish of the Archbishop, We divided said upper half into three almost equal portions: the upper third, the medium third and the lower third; which three parts We subdivided in their length into three other portions; namely,

1. One half of the upper third of the upper half of the right radius of the Body of SAINT VINCENT DE PAUL destined for the church of the Hotel Dieu of Paris.

2. One half of the upper third of the upper half of the right radius of the Body of SAINT VINCENT DE PAUL destined for the Hospital de la Pitié.

3. One half of the medium third of the upper portion of the right radius of the Body of SAINT VINCENT DE PAUL destined for the cathedral church of Versailles.

4. One half of the medium third of the upper portion of the right radius of the Body of SAINT VINCENT DE PAUL destined for the parish church of Clichy near Paris.

5. One half of the lower third of the superior part of the right radius of the Body of SAINT VINCENT DE PAUL destined for the parish church of Saint Vincent de Paul, Paris.

6. One half of the lower third of the superior half of the right radius of the Body of SAINT VINCENT DE PAUL reserved for the Archbishop himself, as also various portions and fragments detached therefrom either during



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this operation or preceding ones, all which were carefully gathered.

*Signed: CAILLARA, RATHEAU, LIFFRANC, SERRES.*

The holy Body being prepared as above explained, We had it fastened to a purple velvet cushion covered with gold tissue, a pillow of the same color with fringe and golden tassels at the four corners; it was then placed upon a stage adorned and prepared for this purpose, to remain exposed in Our private oratory to the veneration of devout persons whom We were to admit until the holy Relics would be inclosed in the shrine prepared for them.

Said process verbal having been read, We invited the undersigned to give their signature:

*Signed: Ph. Desjardins, vicar general; Mathieu, canon, vicar general, promoter; Quentin, canon; Salhorgne, J. M. Boulangier, Etienne, Aladel.*

Held and closed at Paris, in Our archiepiscopal palace, the day and year above given.

† Hyacinthe, *Archbishop of Paris.*

By Monseigneur:

*Tresvaux, Canon, Secret.*

Before inserting the process verbal of the blessing of the shrine destined to receive the holy Relics, we shall give the description of said shrine as found in the life of SAINT VINCENT DE PAUL, written by Abbé Maynard.<sup>1</sup>

“Friday, April 23d, the Archbishop of Paris blessed the shrine; this is a masterpiece wherein the value of the material is surpassed by the exquisitely elaborate workmanship wrought by Odiot. It won great admiration at the French Industrial Exposition of Paris in 1827, and was offered by the diocese of Paris to SAINT VINCENT DE

<sup>1</sup> Life of SAINT VINCENT DE PAUL, published in 12, 1874; vol. 111. p. 529.

PAUL and his Children. The amount paid was raised by means of collections and subscriptions; the king, the princes, and the princesses of his family heading the list. The shrine is seven feet in length, two and a half in breadth, measuring two and a half in depth to the summit of the arch in the centre. The three outer sides are of rich plate glass. The frame work of the shrine is elegantly wrought. In front at either extremity of the mounting, two socles bear silver figures, one foot in height, of an orphan boy and girl, with hands joined as in prayer, their gaze full of reverence and gratitude, being directed towards their Benefactor and Father. A statue of SAINT VINCENT DE PAUL, three and a half feet in height, in sacerdotal robes kneeling upon clouds, with hands and eyes raised to heaven, crowns the shrine. Grouped about him are four Angels also of silver, two and a half feet in height, bearing the symbols of Religion, Faith, Hope and Charity."

The following process verbal was drawn up by order of the Archbishop of Paris:

### PROCESS VERBAL

OF THE BLESSING OF THE SHRINE, OF PLACING THE HOLY BODY, AND AFFIXING THE SEALS TO THE SHRINE.

On Friday, April twenty-third of the year one thousand eight hundred and thirty. We, Hyacinthe-Louis de Quélen, Archbishop of Paris, Peer of France, etc., desiring to bless the silver shrine destined for the precious Relics of SAINT VINCENT DE PAUL; at Our invitation the following witnesses were assembled at the archiepiscopal palace:

Messrs Jalabert, archdeacon of Notre Dame, vicar general; Abeil, archpriest of Notre Dame, canon; De La Calprade, official metropolitan canon, vicar general; Godinot-Desfontaines, canon; Lucotte, canon; Quentin canon; Tresvaux, canon, secretary of the archbishopric;



Morzière, canon; Caillion, canon; Bertherand de Longprez, canon; Morel, theological canon; D' Aligre, canon; Chossard, pastor of Conflans; Molinier, Strat, honorary canons.

Messrs Salthorgne, Superior General of the Congregation of the Mission and of the Sisters of Charity; Boulangier, assistant; Etienne, procurator general; Aladel, Priest of the Mission; Bailly, Priest of the Mission.

All were in choir costume. We, vested in rochet, cloak, and stole and accompanied by our venerable brethren, the canons, and by the Lazarist Fathers, as designated and titled above, repaired to Our private oratory where the Body of SAINT VINCENT DE PAUL lay exposed as explained in Our process verbal of Saturday April 10th. All together having venerated the holy Relics, We intoned the anthem, the versicle of the first Vespers of the Saint, and the prayer. Messrs Etienne, Boulangier, Aladel, and Bailly, Lazarists aboved named and titled, carried the brancard upon which the holy Body was placed, from Our oratory to the hall of the Cross where they deposited it before the silver shrine. During this transfer, We, following, recited Psalm 131 *Memento, Domine, David.*

In the hall of the Cross were assembled:

The Rev. pastor of St. Roch; Messrs Gosselin, Merle, Garrique, directors of the seminary of Issy; Manglard, chaplain of the college of Louis-le-Grand; the Marquis D'Ecquevilly, peer of France; and a great number of Sisters of Charity, as well as the devout faithful who after the example of those that had been daily admitted from April 10th to venerate the holy Relics, were present for the same intention.

We then blessed the silver shrine within and without, after reciting aloud the customary prayers found in the Roman Pontifical.

This blessing being terminated, and previous to depositing and inclosing the holy Relics in the shrine, We, and

also the members of the Chapter, of the Congregation of the Mission, the ecclesiastics present, and all the Sisters of Charity assisting at the ceremony religiously venerated the holy Relics. The faithful of both sexes present, having expressed the desire to render the same homage, We, permitted them to satisfy their devotion. Meanwhile, We, and the Rev. canons having received from the hands of those present a number of Crucifixes, medals, chaplets, linens etc., applied the same to the holy Body.

After allowing all present to contemplate for a few moments in religious silence the Relics of the holy Priest, We requested the Priests of the Mission to deposit them in the shrine. Immediately Messrs Boulanger, Etienne, Aladel, and Bailly lifted from the brancard the velvet cushion and pillow upon which the holy Body rested, placing it in said shrine; having inclosed in a box of polished metal the papers below mentioned:

1. A copy of Our process verbal of April 6th, stating the opening of the chest in which the Relics of the Saint had been inclosed from Sept. 1, 1792; certified by Us, sealed with Our arms and countersigned by the secretary canon of Our Archbishopric.

2. A copy of Our process verbal of April 10th, relative to the arrangement of the holy Body and of the circumstances previous to placing it in the shrine; duly certified by Us and sealed with Our arms, etc.

3. A paper found in the chest stating that the same was opened on May 16, 1817, and February 10, 1820.

4. Another paper found in the chest certifying that under the folds were different processes verbal.

5. A title deed on parchment containing the processes verbal of Mgr. de Vintimille, Archbishop of Paris, of several grand vicars; all as was analyzed by Us in Our process verbal of April 6th.

6. A process verbal drawn up Sept. 1, 1792, by the



Lazarists after the spoliation of the silver shrine in which the holy Body was inclosed, and attesting, as was analyzed in Our process verbal of April 6th, that the Body was inclosed in an oaken chest.

7. An original extract of the processes verbal drawn up at the evacuation of the house of St. Lazare, Aug. 30, and 31, 1792, by the commissioner of national property, attesting that *he had delivered to the above-mentioned Lazarists the skeleton inclosed in the shrine.*

8. A paper in letter form in which it is said that the linens in the shrine had touched the Lare Relics of SAINT VINCENT DE PAUL.

9. A declaration of the Sisters of Charity, dated July 18, 1806, by which they assert that the Body of SAINT VINCENT DE PAUL was confided to them by the vicar general of the Congregation as a deposit, and engaging themselves to yield it at the first demand.

10. A copy of Our Mandate of March 10, 1830, by which We appointed April 25th for the solemn Translation of the Body of SAINT VINCENT DE PAUL.

11. A copy of Our Mandate of April 6th, by which We regulated the manner and Ceremonial of this Translation.

12. A copy of the abridged Life of SAINT VINCENT DE PAUL, by C. A. de Reboul-Berville, judge of peace in the canton of Nanterre.

We closed said box of white metal, sealing it with Our coat of arms; We then enveloped it in purple silk and placed it on the velvet cushion under the knees of the holy Body.

All things being in readiness, We ordered a wainscoting to be fitted behind the opening of the shrine, corresponding to that which covers the principal glass in front. The joining at the two sides of this wainscoting was made secure, the bolts passing into iron loops in the pilasters at the right and left of the framework of said shrine. We at-

tached with screws at the cross-piece at the base of the pilasters, iron braces which unite this portion of the wainscoting at the base of said shrine; two iron fastenings attach to the arch of the shrine this same portion of wainscoting which forms and incloses the base. Strips of linen steeped in strong glue were then laid to exclude the air, dust, and insects. On the wainscoting forming the arch, was placed a strip of unbleached linen to the extremities of which We affixed our coat of arms; this strip descended perpendicularly from each side to the transverse bar at the base of the shrine, and We affixed our coat of arms to each end. From the right to the left pilaster, We laid horizontally a strip of unbleached linen, covering the seams and crossing above the strips falling perpendicularly from the arch to the crossbar at the base. To this were attached four seals; namely, one at the extremity of the band on the right pilaster; the second, at the joining of this strip with that placed perpendicularly; the third at the similar junction formed by the second perpendicular strip; and the fourth at the extremity of the left pilaster; so that the wainscoting closing the base of the shrine has eight seals attached to three strips; namely,

Two on the arch above;

Two on the cross-band below;

Four horizontally; two, one on each pilaster, and two on said portion of wainscoting forming the base of the shrine, at the points where the perpendicular strips unite with the horizontal ones.

We placed the two keys in a purple silk case, sealed them attaching them to the arch of the wainscoting of the shrine between the two iron loops.

The base of the shrine is covered with white linen fastened with tacks or nails, and over it purple silk fastened in the same manner.



A statement of all this was drawn up at the archiepiscopal palace on the days and year above mentioned, and signed with Us, by

Messrs Jalibert, archdeacon of Notre Dame, vicar general; Abeil, priest of Notre Dame, canon, vicar general; De La Calprade, canon, vicar general; Godinot, canon; Lucotte, canon; Quentin, canon; Tresvaux, canon, secretary; Morzière, canon; Caillon, canon; Betherand de Longprez, canon; Morel, canon; D'Aligre, canon; Chossard, pastor, honorary canon; Molinier, honorary canon; A. Surat, honorary canon; Salhorgne, J. M. Boulanger, Etienne, Aladel, Bailly; Marduel, pastor of St. Roch; Gosselin, Merle, Garrique, Manglard.

Held and closed, in Our archiepiscopal palace, the day and year as above.

†HYACINTHE, *Archbishop of Paris.*

By Monseigneur :

TRESVAUX, *Canon, Secret.*

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May 3, 1830, Mgr. De Quélen, Archbishop of Paris, issued a Mandate "ordering the *Te Deum* to be sung in all the churches of the diocese in thanksgiving for the Solemn Translation of the Body of SAINT VINCENT DE PAUL, publishing the processes verbal drawn up on the occasion of this solemnity". (In-4. 51 pp).

April 25, 1830, the Solemn Translation of the shrine took place from the metropolitan church to the chapel in Rue de Sèvres, No. 25. Besides the official notice given above, the *Annals* (Vol. III. p. 160) published a beautiful description of the ceremony of the Translation compiled by one of the witnesses, Abbé Gerbert, later the eloquent Bishop of Perpignan.

Three months later, the Revolution breaking out in

Paris, to save the Relics from profanation, they were sent to Roye in Picardy; here they remained concealed during three years, under the guardianship of a Brother coadjutor of the college of Roye.

April 24, 1834, they were brought back to Paris and replaced in the chapel.

Sept. 7, 1870, for greater security, the Body of Saint Vincent was placed in the Seminary of the Community of the Sisters of Charity, Rue du Bac, 140.

During the Commune, it was considered more prudent to intrust it to an American family living in Paris, Breteuil avenue, No. 27, under the protection of the United States consul.

In 1873, fearing some alteration, the garments of the holy Body were changed.

In 1894, the interior of the shrine was renovated, the trimmings and cushion renewed, as also the lace on the rochet.

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By the authority of the Sovereign Pontiff, a feast has been established to celebrate yearly the Translation of the Relics of SAINT VINCENT DE PAUL in the religious Family of the Servant of GOD.

In the lessons of the liturgical office there is mention of this Translation in 1830, and the following prayer is recited:

“O GOD, who didst adorn in a wonderful manner the heart of Blessed Vincent, Thy Confessor, with the gift of mercy, that he might relieve the many miseries of his fellow men; mercifully grant that on this Solemnity of his Translation, we may happily emulate the charity which still emanates from his sacred Relics, and more abundantly participate in its fruits. Through JESUS CHRIST, our Lord.”



**FESTIVITIES**  
IN HONOR  
OF BLESSED FRANCIS CLET,  
CONGREGATION OF THE MISSION  
**MARTYR.**

We have already inserted in the *Annals* notices of the feasts celebrated in various localities on the occasion of the beatification of the glorious martyr, Francis Clet. Rome gave the example when Leo XIII. raised the martyr to the honors of the Altar. This example was followed at Paris, the cradle of his religious Family whence he set out on his apostolic career. Wherever the two Communities of Saint Vincent de Paul are represented, great joy was manifested at the glorification of the martyr; and through the benevolence of bishops this joy was enhanced by an elaborate ceremonial diffusing general edification.

We must limit ourselves at present to the simple enumeration of many of these solemnities so closely resembling one another; yet on account of some special details, and to show the universality of happiness on this occasion, a fuller statement will be given of some.

It is but just to allot the first rank to Grenoble, the birthplace of our Blessed martyr. The church of St Louis, the parish of the Clet Family, was the scene of the most impressive ceremonies. In a former number of the *Annals* there was a description of the feasts celebrated in the cathedral of that city.

**GRENOBLE.**

One year ago, almost to the very day, memorable solemnities took place in Rome in the Vatican basilica: Blessed Francis Clet there receiving the official consecration of his title of Blessed,—and before his picture, for the first time crowned by an aureola, the Pontiff who so wisely presides over the destinies of the Church of God, came to pray amid the acclamations of more than 60,000 pilgrims, including a vast number from Dauphiny and parishioners of St. Louis of Grenoble, who had come to offer to their



RENOBLE. THE HOUSE IN WHICH BLESSED FRANCIS CLET WAS BORN  
(It is the one seen to the right on the way up, after that which bears the number 14.)





REMOISE, THE HOUSE IN WHICH BLESSED FRANCIS CLET WAS BORN  
(It is the one seen to the right on the way up, after that which bears the number 14.)

illustrious compatriot the homage of their veneration and the tribute of their gratitude.

After the lapse of a year, and to close the series of countless celebrations and magnificent feasts in honor of the Blessed martyr, the solemnity of Pentecost coincided for the first time with this glorious anniversary. How touching this coincidence! For was it not on the day after Pentecost that the Apostles hastened to the conquest of the world and to martyrdom?

The parish of St. Louis, could not have chosen a more auspicious day to render to one of its most illustrious children a solemn and brilliant testimony of veneration. Hence everything combined to render this festival unique: the beautiful ceremonial, the concourse of the faithful, and, above all, the eloquence of the sacred orators.

The church of St. Louis was magnificently decorated for the occasion. Along the arches of the nave wreaths of verdure hung in graceful festoons from which were suspended oriflammes in red and gold bearing emblems and historic dates relative to the martyr.

In the organ gallery the coat of arms of Mgr. Henry, bishop of Grenoble, appeared at intervals among the garlands.

The choir was a marvel of beauty. Hangings of red silk fringed with gold brought out into full view the mounds of verdure rising even to the cornice. Above the altar, surrounded by an aureola of electric lights, was the picture of the martyr, the work of Abbé Guiguet. Interspersed among the wreaths were crystal tulips with electric burners arranged in quincunx, producing, the most graceful effect. The rich bronzes of the Altar were brilliant with light admirably harmonizing with the electric jets and the green and purple adornments of the sanctuary.



This gorgeous illumination produced throughout the sacred edifice a charming effect.

The baptismal font to which in 1748 Blessed Clet was brought, had been adorned in a manner worthy of the solemnity and the souvenirs it recalled; it was gracefully decorated with garlands of roses, verdant palms, and streamers bearing inscriptions.

At ten o'clock, Bishop Billet, Prothonotary, who, it is well known, employed in honor of the martyr's cause the resources of his extensive learning and ardent zeal, pontificated. So numerous were the worshippers at this touching ceremony that the church could not accommodate them, they were seen even on the outer steps of the sacred temple.

The parish choir rendered a Mass by *Luigi Bordèse* with spirit and admirable precision, organ accompaniment and orchestra.

At three o'clock, solemn Vespers were celebrated by Father Baros, Lazarist, former vicar of St. Louis; Bishop Henry presided, attended by Bishop Bellet, the vicars general, Rev. Canon Saillard, and a large body of ecclesiastics.

After the *Magnificat*, the choir intoned a cantata composed expressly for the feast, by Madame Tézier.

Bishop Henry then ascended the pulpit and delivered a masterly panegyric of the martyr.

This discourse was particularly remarkable for loftiness of thought, clearness and strength of delivery, philosophy of events, and choice diction rivalling the greatest orators of the age.

After this magnificent discourse a second cantata by Madame Tézier was sung by the choir in honor of the Blessed martyr, followed by a *Tantum ergo* by the same author: the ceremony was brought to a close with the *Te Deum*.

In Paris, the Missionaries of St. Rosalie's chapel held a triduum in honor of Blessed Clet, with all the enthusiasm which the worthy Superior, Father Desmarécaux, was so

capable of inspiring. A large number of Sisters of Charity from the houses in this populous district of Paris, and the presence of the young seminarians of St. Lazare, contributed greatly to the solemnity of the festival.

A report from Loos states that during the three days, the church, splendidly adorned, was never without worshippers. The eloquent panegyrics of Abbé Lecigne, given in full in the last number of these *Annals*, were certainly a noted feature in these brilliant celebrations.

At Lille, the festivities in honor of Blessed Francis Clet were celebrated in the principal house of the Sisters of Charity, Rue de la Barre. All the students of the academic seminary and a crowd of distinguished citizens devoted to works of charity, invested these solemnities with a remarkable spirit of piety. An account of the event, full of interest and literary merit, has been published. The panegyric of the first day was delivered by Abbé Lecigne, professor of French literature at the Catholic Institute; the second, by Rev. A. Milon, secretary general of the Congregation of the Mission; the third day, by the Rev. Canon Didot, Dean of the Faculty of Theology at Lille. In this account we also find a graceful tribute of thanks addressed by Father Cornue, the venerated and beloved Superior of the academic seminary: it would be difficult to find a more suitable and ingenious adaptation of the traditional words regarding the solemnities just celebrated, than this commentary of the *Deo Gratias* of St. Augustine. The audience was enraptured as the prolonged applause testified.

The ecclesiastical seminary of Cambrai, which a few years ago celebrated with great pomp the beatification of Blessed John Gabriel Perboyre, did equal honor to itself on this occasion. Many priests, religious communities, and the faithful of this city so devoted to all that



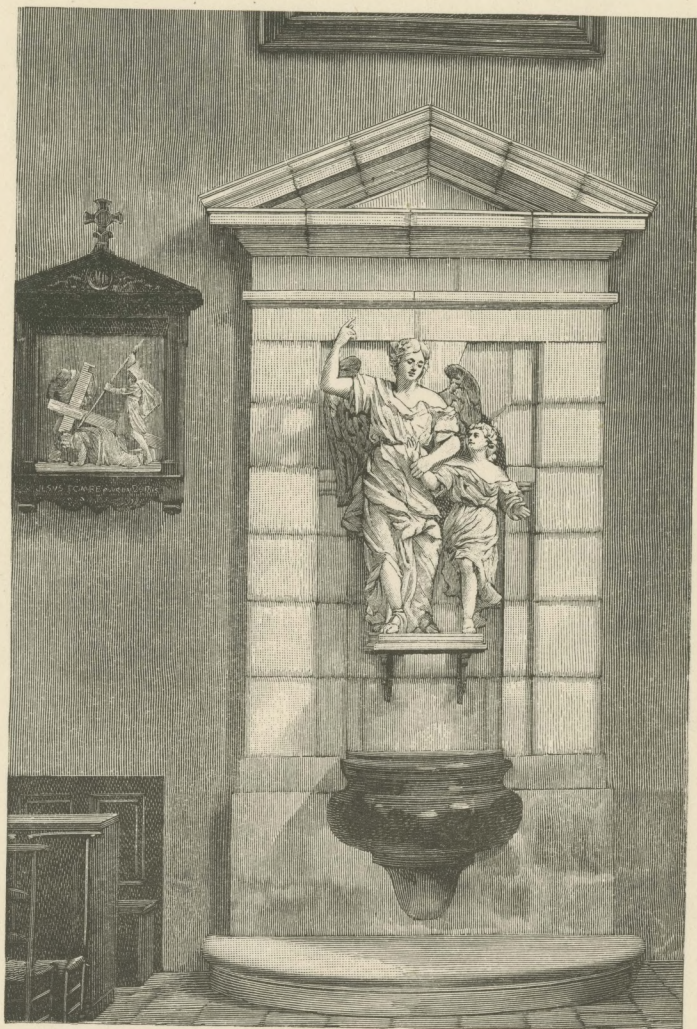
concerns the interests of the Church, were constant in attendance. Abbé Cateau, Superior of the preparatory seminary, worthily occupied the sacred pulpit on the first day; Vicar general, Carlier, on the second; Bishop Baudard, rector of the Catholic University, on the third day eloquently depicted the death of the martyr.

At the college of Montdidier there was a glorious festival, especially on the third day of the triduum celebrated in honor of Blessed Clet. The archpriest of the city officiated; and Father Mott, of the Congregation of the Mission who, as the report says, "seemed to have been constituted the apostle of the glory of Blessed Clet," delivered the panegyric. The chronicler concludes as follows:

"In closing this report it is our duty to tender thanks to the Rev. Superior for having invited us to share in this family feast which to us was a source of joy and edification; for if we justly appreciated the talent of his students, we were far more edified in seeing them so pious and recollected in the chapel. We asked if indeed these were the same children whose sports upon the square or the highway we delighted to follow. They were truly the same: pious in the chapel, studious in school hours, enthusiastic at play.

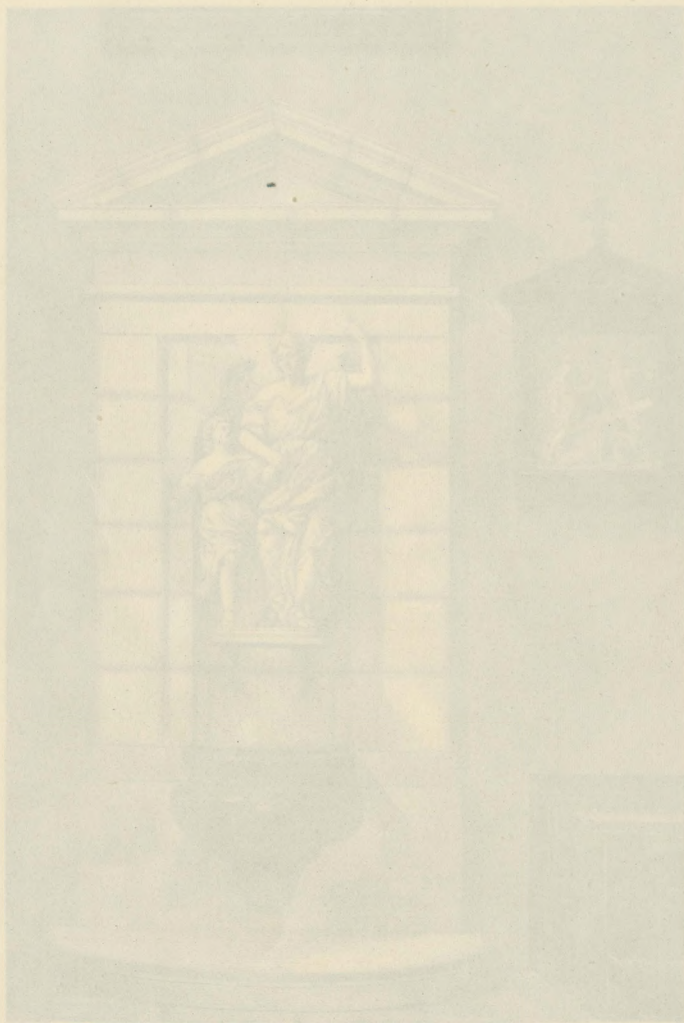
"Happy children to whom such models as Blessed Francis Clet are proposed, and who find masters to aid them in walking in his footsteps!"

At Solesme (diocese of Cambrai) the solemnity was somewhat of an adieu to the temporary abode about to be exchanged for a more suitable installation—transferring the seminary of philosophy to the vicinity of the theological seminary at Cambrai. Rev. Father Mott, and the venerated Father Hécart, Dean of Avesnes, recounted to their audience in the chapel of the establishment, and again, on



GRENOBLE. THE FONT IN SAINT-LOUIS CHURCH  
Over which was baptized Blessed Francis Clet.





GRENOBLE. THE FONT IN SAINT-LOUIS CHURCH  
Over which was spilt the Blood of Christ.

Sunday at the parish church, the heroic virtues of the newly beatified.

At the parish St. Anne of Amiens, the beautiful and sumptuous church was rendered still more attractive by chaste and tasteful decorations. Mgr. Thomas, Lazarist, archbishop of Adrianople, presided; Father Moti held his audience spellbound, setting forth the triple testimony which Blessed Clet rendered to God: a testimony of sanctity, of the apostolate, and of blood.

Abbé Durot, vicar of St. Fulcran, in writing a charming account of the feasts of Abbéville, published by the celebrated Catholic educator, Mr. Paillard, joined thereto a sweet and graceful dedication to the Sisters of Charity.

At Charleville, Nov. 28, 29, and 30, the triduum was celebrated at the Hotel Dieu, the sisters of Sedan uniting with those of Charleville. The clergy of the city attended. The archpriest, in presence of as numerous an audience as the chapel could accommodate, delivered an eloquent sermon. Sunshine, always rare at this epoch in Ardennes, imparted to these joyful days a special charm.

At Chalons-sur-Saone, the clergy from all the parishes wishing to take part in the festival, assisted in the beautiful gothic church at the pontifical Mass celebrated by Bishop Montéty, and at the eloquent panegyric delivered by Father Rigaud. The decorations of the church reminded us of the solemnities of Montceau and Lyons; the sisters of these cities having transferred to their companions of Chalons a portion of the ornaments used on the feasts celebrated in their houses.

Other religious families united with the Sons of Vincent de Paul in the celebration of these feasts: during three days, a Franciscan Father proclaimed the praises of Blessed



Ofset in the chapel of the Mission at Rennes; and Father Mery, of the Eudists, in the chapel of the Sisters of Charity at Hennebont. At the House of Charity at *Aisey-sur-Seine*, a diocesan missionary of St. Bernard, Father Poisblanc, rendered due homage to the Blessed martyr; the pastor of the parish, in his zeal and benevolence, arranged that this solemnity should coincide with a mission held for the Jubilee, thus securing a very large attendance.

In the beautiful chapel of the Mission at Tours, there was a constant surging of the laity, priests, religious, and children of the academy. The orator, Father Mott, had an opportune word for each group; and on the last day, it was a charming sight to behold around Mgr. Renou, archbishop of Tours so beloved by his people, this chosen multitude all eager to venerate the relics of the martyr.

At Veuvey, In the diocese of Grenoble, the presence of Bishop Henry and Bishop Montéty beside whom were recognized the Commander of Franqueville, heir of the founders of the orphanage, and three ancient pastors of the parish, gave additional interest to the solemnity which Abbé Rozeand, the present pastor, had prepared with such zeal and exquisite taste.

The ecclesiastical seminaries celebrated these feasts with peculiar pomp and magnificence.— For example, that of Saint Flour; Abbé Saliège, professor of the preparatory seminary of Pleaux, and the Rev. Canon Fournier there proclaimed the praises of the martyr. The bishop was pleased to preside at the solemnities of the third day and to officiate pontifically. At the close of the evening service, says the report before us, the bishop addressed the audience; joy, like a silent wave, inundated our souls. His lordship first returned thanks to the devoted organizers of these triumphal feasts....“The hour of silence is upon us”, continued

his lordship; “but will the hours that have fled, bear away with them in their flight the blessings and fruits of these solemnities? Oh! no. You, Priests of St. Lazare, worthy and venerated directors of my seminary, you have in heaven a new protector who will bless your zeal, increase it, and crown it with success by his prayers and intercession. You, young Levites, the hope of the Church, come and learn at the school of the Blessed martyr how to become pious, disinterested, apostolic priests. What has the future in store for us?... Society is tottering, for it no longer rests upon the necessary foundation, CHRIST JESUS. Strive then to fit your souls for the task in reserve for you.

At Cahors, the feast, commenced in the bosom of the family, the seminary, extended finally, in compliance with the desire of the bishop, to the cathedral. Rev. A. Milon, secretary general of the Lazarists, preached the first day in the beautiful, charming chapel of the ecclesiastical seminary, addressing himself especially to the intelligent, apostolic souls of the students surrounding the pulpit. The next day, Rev. G. de Pascal, apostolic missionary, unfolded in stirring eloquence, the exalted call to the apostolate, giving high praise to the Blessed martyr. The third day, the Bishop of Cahors delivered the panegyric. “This discourse will be simple,” said the eloquent bishop; — we pronounce it truly classic; — “but,” added Bishop Enard, “I would be astonished, my Brethren, should you fail to experience while considering certain deeds and words of the martyr, that emotion excited by the sublime.” And, in truth, in listening to these narrations and to those accents which move the soul of the hero and that of his eloquent interpreter, no one could be insensible. This discourse has been printed and it will remain one of the most touching echoes of the feasts celebrated in honor of the Blessed martyr.



The pontifical office was celebrated by the bishop of Pamiers who was pleased to unite with the bishop of Cahors in these solemnities. The chants, and especially the admirable cantata composed by Mr. Jules Blanchet in honor of the martyr and as a tribute of brotherly love, and the rendition of the same under his direction, added a new charm to the festivity.

"In terminating this report," says the writer, "I would fain say a word of the scene presented in the refectory of the ecclesiastical seminary on Saturday and Sunday: Grouped around the bishops of Cahors and Pamiers, were the members of the venerable Chapter, pastors of the city and other priests, the Sons of Saint Vincent with their students giving a new proof of their union and fellowship."

At Montpellier, the first day of the triduum was celebrated at the preparatory seminary where we enjoyed the learned discourse of the Superior of the college of St. Stanislaus of Nîmes; the second day, the solemnity was held at the ecclesiastical seminary. Father Coulondre, vicar general, uniting in his discourse the choicest language with vibrating eloquence, presented to the young Levites the portrait of the true priest in the person of the Blessed martyr. For the third day, Bishop de Cabrière, attended by Mgr. Thomas, archbishop of Adrianople, and Mgr. Henry, bishop of Grenoble, invited the faithful to his cathedral magnificently adorned, where he wished to celebrate pontifical Mass. Bishop Henry had accepted the invitation to deliver the panegyric. "This eloquent eulogy of the Blessed martyr was a true portrait of his life and character with all the lights and shades which a gifted artist can borrow from the palette of an intelligent painter: the authentic documents of contemporary authors and the writings of the hero."

At Lyons, centre of the noble Work of the Propagation

of the Faith, one of the days of the triduum was specially dedicated to Blessed Clet who received Holy Orders in this city and made his novitiate in the house which still bears the name of "Lazarists." Under the presidency of the venerable Cardinal of Lyons and in the splendid primatial church, the feast was worthy of the great catholic city. One of the eloquent orators was Father G. Sabatier, Priest of the Mission, who extolled Blessed Clet with the zeal of an apostle and the heart of a brother.

In several houses of the Sisters of Charity triduums were celebrated. If we suppress the description of these feasts in which sincere and grateful homage was rendered to the venerable pastors of the parishes and to others who had lent their religious concurrence to these festivities, we cannot refrain from inserting the following letter revealing the powerful intercession of the martyr with GOD.

March 10, 1901.

On the eve of celebrating the feast of Blessed Clet, permit me to relate a cure truly miraculous obtained through his intercession in December last.

The father of one of our children, Mr. R., an overseer, and a most religious man, was suddenly attacked by an illness so serious, that a physician was immediately called in; the patient himself asked for the priest, judging his condition desperate. The man was suffocating and his body became perfectly black. The doctor only remarked: "It is of little use to call me for a man almost dead," and he departed. Another physician summoned by the desolate wife, was not more assuring: "but", said he, (I give you his own words), "although the case is hopeless, we must try to do something." Blisters were immediately applied to the back and mustard plasters to the legs. For the space of twelve hours there was no result; the skin



was burned, but the patient had no sensation. Seeing there was no hope, he sent for his brothers-in-law to recommend to them his children, six in number, the youngest but four years old ; he also called for his children to whom he bade farewell charging the eldest to watch over his brothers and sisters.

That same night, being much concerned about the condition of this good man, I dreamed that I placed around his neck a medal of Blessed Clet, urging him to ask for his cure, and promising to write to you if we obtained it. After Mass the next day, still under the impression of this dream, all the more striking as I had never thought of invoking our Blessed martyr for anything whatever, I asked my sister-servant permission to take him a medal which he accepted with great devotion. The following day when the physician made his visit, he found the patient so wonderfully improved that he allowed him to rise and to eat whatever he wished. On leaving, the doctor said, that henceforth his visits would be social rather than professional, these being no longer necessary. The cure, in fact, was so complete that on Saturday the patient went early in the morning to spend the day in the country, and on Sunday assisted at all the offices of the parish. The following week he resumed his hard labor ; and since then, notwithstanding the unusual severity of the winter, his health has suffered not the least change. He wears upon his person the precious medal and carries in his portfolio a picture of the Blessed martyr, repeating to those who wish to listen, the miraculous cure obtained through his intercession.

May this fact, truly supernatural, hasten the final glorification of our martyr-brother, or at least, increase devotion to him and confidence in his intercession.

S. M.—

P. S.—My sister-servant confirms the above statement.

# MEAUX.

As it is quite natural to cast a parting glance upon a scene which has captivated our senses, so, before closing these recitals, we shall direct our attention to the feast celebrated in Nov. 1900, at the ecclesiastical seminary of Meaux; it gives the sweetest impression of these solemnities:

We have just celebrated at the ecclesiastical seminary a triduum in honor of Blessed Clet, Priest of the Mission, martyred in China, Feb. 17, 1820, and beatified May 27, 1900. Similar feasts were celebrated at Paris, Lille, Amiens, Dax, Sens, etc. They will be continued during one year in all the houses of the double Family of Saint Vincent de Paul and wherever the Blessed martyr has left reminiscences of his deeds and virtues. We shall ever cherish the remembrance of these happy days just passed, the sweetness and delights of which far surpassed our most sanguine hopes.

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All was excitement at the ecclesiastical seminary. The reserved halls were transformed into workshops; during recreation hours the students became the impromptu artists, whose exhibition of talent you have admired. They painted and gilded shields, designed palms, ornamented hangings with fleur-de-lis, cut off streamers; large red oriflammes covered the study tables. A raid was made upon the garden; the ivy and box were woven into garlands. Even in the chapel, artisans were at work enlarging the main altar.

Two days before the feast, the Superior examined all these preparations, tracing the plan of ornamentation. Everything was to be directed to the person of the martyr, gradually to raise the soul of the visitor from the simplicity manifest at the entrance of the chapel, even to the apotheosis of the sanctuary. Banners, the graceful handiwork



of the Sisters of Charity, escutcheons bearing the principal dates of the life of Blessed Clet, and wreaths of verdure and roses adorned what might be called the first stage. We there found ourselves in presence of a man worthy of aspiring to that everlasting memorial promised to the just. The same design was continued to the second stage where the relics of the martyr were placed above an immense mound of chrysanthemums of every hue; an azure canopy whence fell four broad folds of light gauze in the colors of the Sovereign Pontiff and the martyr, covered the relics and the mound. The altar constituting the third stage was brilliant in the midst of exotics and bouquets of roses between gilded candelabra: The sanctuary with its canopy of fleecy hangings; large oriflammes suspended at the summit of the pilasters; shields covering the capitals, palms reaching even to the ceiling; and above all these magnificent decorations of the festival, in the midst of the most brilliant light, the picture of the hero:

The sky is dark, the streets are blocked with snow, the roofs of houses and the arms of the cross white with it. The martyr is standing, the head slightly turned aside, the hands joined and brought towards the left shoulder in a sublime gesture as in deep contemplation. The executioners and judges are concealed in the mist... He is alone before the gibbet to which he is about to be fastened and strangled: he is an aged man miserably clad, his hands and feet bearing marks of chains but recently removed. All the weakness of the man and the dignity of the Christian boldly expressed: the courage of the old man whom they could not seduce, the enthusiasm of the sacrifice, the first glimpse of heaven opened to the view of the martyr—all this rendering this painting a real poem.

*First day.*—It is scarcely light, the street is silent, but the passer-by halts before the brilliant illumination of the

chapel; a solemn chant attracts his attention: *O Lord, the crown and eternal portion of Thy servants*.... This is the triumphal hymn of the martyr, the first salutation to the soldier sacrificed, the first impulse of religious enthusiasm. Pilgrimages commenced early in the morning: Brothers of the Christian Schools, Sisters of Charity, and the Children of MARY from the parish St. Etienne.

At ten o'clock, the chapel was filled to its utmost capacity; the school children were obliged to sit upon the altar steps.

Mgr. Thomas, archbishop of Adrianople pontificated, assisted by his confrères, the directors of the ecclesiastical seminary. Under the able direction of Abbé Berton, the students of the preparatory seminary admirably discharged the choir service. The Mass was a sort of plain chant, the music preserving the simplicity, the indefinable, powerful, but singular inspirations of the middle ages; passages boldly vocalized, phrases delicately interpreted, vanishing echoes, modulations rising and falling like the waves of the sea; the melody perfectly sustained; the voices of various timbre in chorus—we felt in this mysterious Gregorian music the sublimity of Beethoven, the reverie of Schuman and the exaltation of Wagner in their wonderful grace and majesty.

Between one and two o'clock there were pilgrimages from the academy of Madam Noël and children from the asylum of the Sisters of Charity.

At three o'clock, pontifical Vespers. Abbé Marianval, honorary Canon, archpriest of Coulommiers, delivered the panegyric of the martyr in presence of the bishops of Meaux and Adrianople. He placed before us in the august personage of the hero, the *professor*, the *apostle*, and the *martyr*.

In concluding, the orator invoked upon the young Le-



vites the blessing which comprises the whole life of the martyr: *Science, compassion, and humility.*

The early night of autumn overtakes us, but we enjoy the delightful quiet of the evening hour: the Saviour blesses the kneeling crowd. How touching the evening chant in this chapel visited daily by the pure of heart! How sweet the triumph of CHRIST upon the altar and over loving hearts!

*Second day.*—Community Mass was celebrated at six o'clock by the archbishop of Adrianople.

At seven, a. m., Abbé Mandhuit, vicar of the cathedral, offered the Holy Sacrifice and made a moving address to the pupils of St. Joseph's boarding school of which he is chaplain. He spoke of the life of the Blessed martyr, of his innocent and laborious youth; of his first aspirations for the religious life; his labors in the ecclesiastical seminary of Annecy and at the Mother-House of St. Lazare; of his mission and of his death.

The apostolate and martyrdom are not above the courage of Christian women; the weakest among them can speak, give good example, and pray; they owe this homage to our holy religion; they may not indeed be called upon to shed their blood but they should be ready to sacrifice themselves daily in the discharge of their duty.

At 8:30, a very edifying pilgrimage arrived under the direction of the pastor of Villenoy.

At ten o'clock, Abbé Bernard archpriest of Meaux, celebrated solemn Mass, the seminarians occupying the choir. The Sisters of Charity with their pupils assisted at this Mass. Pilgrimages continued until two o'clock: children of the Augustinian Sisters, boarders from Miss Herment's and Miss Cormier's academy.

After Vespers, Canon Herbec sounded the praises of the martyr. The preacher began by saying that two years ago, in this same chapel of the ecclesiastical seminary, he had

the happiness of proclaiming the praises of Saint Vincent de Paul, the glorious Founder of the Congregation of the Priests of the Mission; to day, by the delicate intervention of the venerated Superior of this seminary, he comes to speak, not of the Father, but of one of his most illustrious Sons—one of the purest glories of the great Family of Saint Vincent: Blessed Francis Regis Clet. He salutes this hero, this soldier of CHRIST adorned with the triple aureola of devotedness, of the apostolate, and of martyrdom, this new pearl added to the precious casket of the Sons of Saint Vincent de Paul. Then addressing Mgr. de Briey, bishop of Meaux, he considers himself highly honored and most happy to speak in presence of the pious Prelate presiding over the renowned Church of Meaux, and whose blessing he confidently trusts will aid him to accomplish a task so far above his strength.

We regret our inability to comprise in a simple analysis the striking features of this discourse, the graceful gesticulation, the beauty of his periods, the musical accents of his voice. Kind Reader, your imagination must here supply for all that could not be expressed.

After the solemn Benediction, the students of the ecclesiastical seminary delighted us with a cantata composed by Father Dellerba, Priest of the Mission. The introduction is a recitative, simple, pleasing and well sustained.

*Third day.*—At six o'clock a. m., Father Bouchet, vicar general, said the Community Mass. At seven, there were pilgrimages of Augustinian Sisters and Children of MARY from the parish of St. Nicholas. Abbé Avalard, pastor of St. Nicholas, offered the Holy Sacrifice.

At ten o'clock, the bishop of Meaux pontificated, assisted by Father Bouchet, vicar general, the Rev. deans, and members of our cathedral Chapter. The students of the ecclesiastical seminary gave a pleasing and successful performance of a Mass by Concone, chapel-master of the king



of Sardinia. The music is simple, adapted to the taste of the present age; no forcing of words, and no imitation of the style of the sixth, fifth, and preceding ages. The rhythm of this music is no less captivating its caressing melodies are as Italian zephyrs, its delicate strains as fine as lace work. Yet, majesty and power are not wanting, as we find in the magnificent rendering of the *Cum Sancto Spiritu* at the close of the *Gloria*. What a fine effect the composer has produced by the sudden transition of style, and that rapid repetition, giving the impression of a masterly fugue!

In the afternoon, the pupils of the Religious of Varredes and the school children of St. Etienne, made their visit in honor of the Blessed martyr who for the last two days has spread joy and happiness throughout the seminary. At half-past three, our chapel was crowded with devout worshippers. All will soon be over; this chapel will be divested of its ornaments its garlands, and rich drapery. An eloquent orator must be summoned that the day may be happily terminated. Rev. Father Pottier, S. J., will deliver the third panegyric of the Blessed martyr. "*Egrederere non omnis.*" You shall not all depart. With these charming and appropriate words the missionary presents himself to the audience whose attention he has already secured. He reminds the bishop of Meaux of the beautiful days of the Mission, and congratulates himself on the fraternal reception of the Directors of the ecclesiastical seminary. No, the Easter adieu was not a bitter separation; we could still pray and be mindful of past joys.

St. Paul seems to have epitomized his life in these words of the second Epistle to Timothy: *Sollicite cura te ipsum probabilem exhibere Deo operarium inconfusibilem.*

He himself was the laborer whom GOD could find faithful notwithstanding persecution, weariness, and death... Such also was Blessed Clet. The preacher depicted him

rising gradually to the sublime heights of the Apostle, and like him, consummating his life by martyrdom.

“Then,” exclaims the orator: “whither goest thou, O Missionary! What seekest thou?”—I go, because in distant lands there are millions of men, children of the same heavenly Father, redeemed by the same Blood that was shed for me, and whom the divine wave has not yet reached; men, who to be saved, await only my sacrifice, my martyrdom. I wish to be a martyr!—“Why goest thou, and what seekest thou?” I go, because I am happy to show my brethren that there are truths worthy of being confessed even unto death!... Heaven invites me, and I wish to secure myself a place near the Apostles and Saints.

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“*Egredere non omnis!*” O happy days, holy emotions, sacred words, do not all depart; do not all pass from these holy precincts; and you whose endowments have embellished our feasts, and you whom these feasts have charmed: virginal voices, sacred canticles, evening hymns, illuminations of our Altar around which for the last three days one sole thought has filled the mind: Oh! pomp of lights and sounds, depart not for ever. And thou, above all, glorious martyr of the illustrious Family of Saint Vincent, the glory of France, the glory of the Church, and the glory of God:—the hero crucified for CHRIST, whose name has rejoiced our hearts, the hero whose blood is more eloquent than the accents of the greatest geniuses, our Blessed heavenly friend, obtain that we may participate in thy virtues, thy love and courage, and may this be for us an everlasting remembrance.

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## AUSTRIA.

For the first time the Beatification of a Son of Saint Vincent was publicly celebrated in Hungary.

At Budapest and in the suburbs of the city there are now more than 500 Sisters of Charity employed in works of mercy. They are principally engaged in the service of hospitals, as that of St. Roch. The Missionaries not yet having a church and house at Budapest, the Superioress of the hospital St. Roch, Sr. Perignatz so zealous and devoted, conceived the idea of having a triduum celebrated in honor of the Blessed martyr, Francis Clet; the church of St. Roch being a public one— His Eminence, Claude Vaszary, cardinal and prince archbishop of Gran, graciously accorded permission.

The triduum was opened on the evening of Feb. 10th. So great was the concourse of the faithful coming to unite in this solemnity, that it was with difficulty the police could maintain order. At five o'clock p. m., Doctor Medard Kohl, bishop of Sarmosata, who regulates all the ecclesiastical affairs of His Eminence, Cardinal Vaszary, arrived to inaugurate the festival. An ecclesiastical dignitary, Bishop Krizan, read the Brief of beatification. The painting representing our Blessed martyr, Francis Clet, shone with great brilliancy in the midst of countless electric lights.

Multitudes of the faithful came from all parts of the city during the three days, anxious to make a good confession to gain the Plenary Indulgence; many wished to make a general confession, shedding abundant tears and imploring the Blessed martyr to intercede for them that God might give them strength to persevere.

Every evening of the triduum there was a panegyric in honor of our martyr. Two of these panegyrics were preached by Bishop Michel Bundala who has rendered so many services to our dear sisters, the Daughters of Charity, at Budapest, and who at present is much interested in the

erection of a church and house for our Congregation in this city. In these discourses Bishop Bundala dwelt upon the eminent sanctity of Blessed Francis Clet, which sanctity led to his glorification. The third panegyric sets forth the fidelity of the Blessed martyr to grace; which fidelity God crowned with the glory of martyrdom. The faithful were enchanted, and in listening to the praises of Blessed Clet, they said: "How happy we are, that not only Saint Vincent, the Father of the poor, should be honored upon our Altars, but that among his Sons some have been found worthy of the same glory: what a happiness if soon we could assist at the beatification of Venerable Louise de Marillac!

The solemnities closed on the evening of Feb. 13th in presence of countless Christians who considered themselves highly favored in being permitted to assist at this touching ceremony.

## BELGIUM.

We shall mention here particularly the feasts in Brussels and Celles-Dinant.

The chapel of the Sisters of Charity at Brussels, always beautiful in its simplicity would have required no extra ornamentation; but for these days of joy and gladness, our hearts felt urged to manifest in a more special manner the happiness they experienced in honoring our newly-beatified brother, Blessed Francis Clet.

Therefore, on December 9, 10, and 11, 1900, the chapel magnificently adorned with verdure and flowers, betokened an extraordinary festivity. The statue of the glorious Son of Saint Vincent was placed in the sanctuary.

The solemnities of the first day were celebrated in the bosom of the Family, diffusing a sweet peace, making of all hearts but one.

But many others desired to unite in rendering homage to



the martyr; consequently the ceremonies of the second day of the triduum were celebrated at Bethania.

The third day, destined for the assembly of externs, was still more solemn and impressive. At the first Mass, at six o'clock, Christian mothers assisted, happy to be the first to offer their tribute of praise to the Blessed martyr, their family cares preventing them from attending later in the day.

The second Mass was celebrated by the Rev. Dean who was pleased to address the audience pointing out the happiness of following the example of the Blessed martyr in the path of duty.

The canticles of triumph in honor of the glorious martyr were executed with religious enthusiasm.

The triduum was to be closed by Benediction of the Blessed Sacrament. The presence of the Apostolic Nuncio invested the feast with additional interest, and renowned artists lent their generous concurrence.

The Son of Saint Vincent who had organized these festivities in honor of his glorious Brother, after asking the blessing of the Nuncio, unfolded to an attentive and sympathetic audience the principal circumstances in the life of the martyr.

The last chants of triumph and gladness had ascended to heaven, and the Divine Master blessed the faithful humbly prostrate at His feet.

On Sunday, April 14th, the Hermitage, St. Hadelin at Celles-les-Dinant, as graceful by its situation on the summit of an ever verdant hill on the borders of the Lesse, as by the elegance of its construction, had assumed a still more radiant aspect.

Under the direction of Father Vasseur, Priest of the Congregation of the Mission in the house of St. Walfrey, the court of entrance in the centre of which stands a su-

perb statue of St. Hadelin, was transformed into a magnificent garden: everywhere a profusion of flowers. Banners, oriflammes, and garlands adorned the corridors. From the belfry floated the national flag.

The chapel, noted for its architectural beauty and exquisite paintings, was vested in new splendor: the sanctuary was draped in crimson and ornamented with rare exotics from the garden of the Count of Leidekerke-Beaufort, a signal benefactor of the house. The Altar was enveloped in flowers and lights; above it was the statue of the Blessed martyr represented as the Chinese Missionary, having at his side a little child to whom he is teaching its prayers: a graceful stimulus to the Sisters of Charity charged with the education of children in this establishment;—teaching them in what manner they can make their life a true apostolate by devoting themselves to the salvation of souls intrusted to their care.

At 3:30 p. m., the bell announced to the faithful, the opening of the triduum. Crowds from the hamlets and neighboring villages pressed into the chapel, the guardian school adjoining it where the people could follow the exercises, the corridors, and even the courtyard.

Father Vasseur was the orator of the three days. In an appropriate address, he congratulated his audience, returned thanks to the pastor of Celles who on this occasion, as on all others, proved himself the protector of the Sisters of Charity and a zealous co-operator in their works.

The following day, Monday, 15th, the Sisters of Charity from the Ophthalmic Institute of Namur, and the sisters from Dinant hospice, accompanied by their orphans, disregarding all inconvenience, hastened hither to unite with their companions of Celles.

The pious inhabitants of the neighboring districts came in crowds: the chapel could not accommodate them.

The eloquent preacher conjured the Blessed martyr to



bless this devout assembly; he invoked a special blessing on the venerated foundress of the Hermitage St. Hadelin, the Countess of Liedekerke-Beaufort, who desired to take part in all the offices of the triduum.

On the third day, the faithful far from being weary of these solemnities, found their number increased.

It was most edifying to behold this multitude of rich and poor commingled, kneeling before the statue of a priest, unknown to the world for so many years, but in whose honor the Church displays at the present time such pomp and magnificence.

At the evening Benediction, the Rev. pastors of the neighboring villages also came to recommend their flocks to him who had preceded them in the holy ministry and whom Leo XIII., had just placed upon our Altars. They were edified at the touching recital of the sufferings of the courageous athlete.

A solemn *Te Deum* and hymns of gratitude ascended to heaven; and He who is the strength of martyrs, leaving His tabernacle, gave a last blessing to the pious assembly whose tears betrayed their emotion.

The pastor then presented the precious relic to the veneration of the faithful, during which a devout cantata awakened in souls the most delightful transports.

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### ITALY.

In the Province of Lombardy, the Missionaries of Turin with lively faith and love inaugurated a series of tridiums, manifesting thereby their veneration for the newly-beatified.

All the other houses of the Missionaries and the Sisters of Charity followed their example; especially the Children of the double Family of Saint Vincent laboring in the Isle of Sardinia, who were eager to honor the Blessed martyr.

In this island, solemn religious feasts that fill the soul with joy, exciting us to lead a better life, are very rare. The Missionaries and Sisters of Charity therefore, celebrated in honor of Blessed Clet, solemnities that inundated the heart with consolation, affording some compensation for their daily privations.

The faithful generously responded to the invitation of the Missionaries hastening joyfully to honor our martyr. In the evening, the peasants returning from their weary labors in the fields, leaving their implements of labor outside the church, entered, eager to listen to the word of God.

The secular clergy everywhere took an active part in these feasts which were sometimes held in the parish churches.

From time to time the wish was expressed, that soon we might assemble anew to celebrate a festival no less dear, that of the beatification of Louise de Marillac.

At Placentia, in the beautiful college, St. Lazare Alberoni, the bishop pontificated on the third day of the triduum, the diocesan Chapter being present. His Eminence, Cardinal Svampa, archbishop of Bologna, presided at the solemnities and delivered the last panegyric, presenting in the choicest language the triple aureola of virgin, doctor, and martyr, on the brow of Blessed Clet. The day following the religious festivities, a literary and musical entertainment was given in honor of the illustrious guest of the College; the grand hall was richly decorated with the arms of Leo XIII., those of the founder, of Cardinal Svampa, of the bishop of Placentia, and of Bishop Fiorini. In the address of His Eminence, Cardinal Svampa, expressed the highest satisfaction, esteem and lively interest for the College, for the Priests of the Mission who direct it, and in particular for the venerable Superior, Father Manzi.

At Mondovi, the feasts were honored by the presence of Bishop Ressa who in a masterly discourse extolled the virtues and heroic courage of the Blessed martyr.



At Rome, the echo of the solemnities above mentioned was prolonged. The Lazarist's International House of Study at Rome, *via* San Nicola da Tolentino coveted a share in the general joy and edification. In their chapel before a chosen audience whose sympathy he already possessed, Abbé Thellier, of Poncheville, delivered in a pleasing and elevated style, the panegyric of the martyr.

The following letter gives an account of the feast celebrated among the Sisters of Charity at their house of Saint Vincent:

Rome, Saint Vincent's House, April 23, 1901.

"We had appointed April 22d, that we might profit by the presence of Mgr. Costagliola, recently consecrated archbishop of Chieti; the Holy Sacrifice was offered by Rev. Father Tasso who, we may truly say, goes about doing good.

"At 7:30, our chapel embellished by a beautiful painting representing the martyr at the foot of the cross, was filled with sisters from the various houses of Rome, who came to unite with us and with our children of the industrial school.

"Bishop Costagliola celebrated Holy Mass, during which our children sang several devout canticles. Our esteemed Mother Lamartinie was also present. Hence, as I said in the beginning, it was a real family feast.

"In the evening, Father Santoro with an affection truly apostolic and fraternal delivered the panegyric of the Blessed martyr, after which Mgr. Costagliola gave *solemn Benediction*, attended by the pastor of the cathedral of Chieti, who had come to assist at the consecration of his new archbishop, and by Father Debruyne, Superior of the International House of Studies.

'Please to accept, etc.

SR. PICHON."

A triduum in honor of the Blessed martyr, Francis Regis Clet was celebrated at Frascati in the chapel of the Sisters of Charity, November 1900.

It had been announced some days previous, by an "Avis sacre" approved by ecclesiastical authority and affixed to the doors of the different churches of the city. To invest this feast with greater solemnity, Father Tasso, Superior of the house of Monte Citorio, came from Rome. He received His Eminence, Cardinal Vanutelli, bishop of Frascati, who had accepted the invitation to preside at the festivity.

During the three days of the feast, the beautiful chapel of the Sisters of Charity was filled with devout worshippers. The entrance of the house even to the chapel was gracefully decorated with streamers, lights, and flowers sent for the occasion by princely families and by members of the city council.

Transparencies encasing palms, the symbol of martyrdom, adorned the walls at the entrance together with inscriptions relative to the feast. On the chapel door was the following:

THE SISTERS OF CHARITY AND THE RELIGIOUS PEOPLE  
OF TUSCULUM,  
TO THE OMNIPOTENT AND ALL-MERCIFUL GOD,  
UNITED IN HEART, OFFER  
DURING THREE DAYS PRAYERS  
IN HONOR OF THE MARTYR, F. R. CLET,  
PRIEST OF THE MISSION,  
BEATIFIED BY HIS HOLINESS, LEO XIII.  
MAY 27, OF THE HOLY YEAR.

The first two days were marked by the usual devout ceremonies. From the dawn of the third day many Masses were celebrated, and communicants numerous, especially at the Mass of His Eminence, Cardinal Vanutelli. After



his breakfast, the good Cardinal graciously received the intern pupils who in tendering their thanks, presented flowers. His Eminence addressed them with much benevolence and spoke with special kindness of Our Most Honored Mother Kieffer whom he had known and appreciated in distant lands; he then blessed all the assembly.

The ceremonies of the triduum, solemn Mass, and the panegyric of the martyr, were terminated by the *Te Deum*, by Benediction given by the bishop, followed by the veneration of the relics of the martyr. At this last ceremony, the most noble ladies, as the Princesses Aldobrandini, Lancellotti, and Torlonia, approached with the crowd to kiss the sacred relics. Meanwhile the pupils sang a beautiful cantata composed for the occasion by a Priest of the Mission.

At Fermo, an *invito sacre* of ecclesiastical authority, had appealed to the piety of the faithful, inviting them to the church of St. Catherine for the triduum in honor of the Blessed martyr, Francis Clet. During the three days, the concourse of the people and clergy was admirable. Every morning Father Cyriac Uttini with his usual zeal and earnestness addressed the faithful at the Mass of Communion, and in the evening, distinguished orators occupied the pulpit. On the third day, the archbishop of Fermo officiated pontifically and delivered an eloquent homily wherein he showed that the constancy of the martyrs is the most glorious testimony rendered to the faith of JESUS CHRIST, and brought out the most striking points in the life of Blessed Clet. It is related that a poor woman afflicted with a large and painful ulcer on the leg was relieved as soon as she applied to the sore a medal of Blessed Clet. She arose at once and came to the church to thank the martyr for the favor she had received.

# ALGERIA.

Africa, that land so fruitful in glorious confessors of the faith in the time of St. Cyprian, understands the glory of martyrdom: the martyrs of our time are worthily honored there, and among them, Blessed Clet.

At the ecclesiastical seminary of Oran, for three days, prayer and joyous canticles ascended to heaven in praise of the newly-beatified. From the account received of the last day, we extract the following:

"At 11:30, all repaired to the refectory which seemed to us quite insufficient to accommodate the crowd of priests responding to the invitation of the Rev. Superior. Eighty plates were arranged at tables covered with the whitest linen. At the table of honor opposite Mgr. Cantel, bishop of Oran, and at either side of him among the notable ecclesiastics of the diocese, were two eminent laymen, sincere friends of the seminary, lieutenant-colonel Visdelou de Bonamour and Dr. Lesonneur who merited to be placed beside the venerated patient whom his cares had rescued from death. For a moment, the sonorous voice of the reader delayed our friendly conversation, but the reading was short, and the hubbub of voices soon filled the hall. At the end of the repast, the bishop arose and in a loud, distinct voice addressed to the guests an amiable word, a thankoffering, or a wise counsel: no one was forgotten.

"After such an allocution, says the *Semaine religieuse*, nothing could be added, unless it were in verse; for only the language of the gods could venture a reply when the princes of the Church speak thus the language of mortals. Hence, Canon Jacquemin rising, selected a place whence his voice could easily be heard; and after a graceful exordium, read the life of the Blessed Martyr written in verse by himself; disdaining the simple details of the versifier.



he brought out in bolder relief the beautiful thoughts and delicate sentiments of the true poet.

At Constantina after celebrating during the first two days a family feast in the seminary of St. Helena under the auspices of the vicars general, the ceremonial of the third day acquired new solemnity at the cathedral under the presidency of the bishop of Constantina. In the morning pontifical Mass, and in the evening, Vicar General Lury delivered a most eloquent panegyric of the Blessed Martyr, Francis Clet.

“At the fraternal agapes to which the Superior of the ecclesiastical seminary invited the forty priests who had assisted at the festivities, the bishop offered the following toast:

Rev. Superior:

It is a pleasure for me to assure you that not only the clergy assembled at this moment around me, but also all the priests of the diocese are happy to unite with their Bishop in sharing your joy on this day of family feast in which you celebrate the triumph of one of your confrères who crowned a life of holiness by martyrdom, being attached to a cross like our divine Master, and for His love. I said that we celebrate a family feast; in truth, the hearts of the most ancient among us exult at the sweet remembrance of Fathers Girard, Dazincourt, Rouzand, Irlandés, Soulié, and so many others; and the more youthful among us, remember with love and gratitude the untiring devotedness of Father Grandhomme, and your wise counsels, venerable Superior, with your paternal solicitude in their regard.

Yes, we are all proud of having been trained to the sacerdotal life by the Sons of this illustrious Company that has furnished so many noble servants to the Church and to France, from the time of that great Benefactor of

the poor and of humanity, Saint Vincent de Paul, its Founder, to Bishop Favier whose heroic virtues are equalled only by his patriotism.

Gentlemen, a magnificent figure presides at this solemnity—Leo XIII. For the Sovereign Pontiff placed Blessed Clet upon our Altars and decreed to him the honors of a public veneration.

Honor then and gratitude to Leo XIII.

May God prolong his life; so miraculously preserved last year and so useful to the Church and to France!

May God defend him from his enemies; may He grant him the ineffable consolation of soon beholding the triumph of religion and the independence of the Holy See!

To this dear and venerable name, Gentlemen, permit me to join that of the Most Honored Father Fiat, Superior General of the Priests of the Mission, and in a sentiment of gratitude, which will meet your approbation, the name of the Superior of the ecclesiastical seminary, and of his zealous co-laborers.

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## EGYPT.

The following notice was received from Alexandria.

During the three days, from Friday, April 19th to the following Sunday, the Lazarists celebrated with extraordinary pomp and solemnity the beatification of Francis Regis Clet, Priest of their Congregation, martyred in China, early in the last century.

Exquisite taste was displayed on this occasion. It would be difficult to describe the appearance of their church during this triduum. From purple domes as if by magic, fell glittering drapery which undulated at the slightest breeze; palms and exotics embalmed the sanctu-



ary; and over the Altar, the picture of the Blessed martyr in the midst of countless lights as so many stars; all was heavenly; but the ceremonies, above all, impressed us most deeply. They were repeated each day with the greatest pomp.

While the Delegate, celebrated pontifical Mass, or the Rev. vicar general gave Benediction, the sweet notes in the choir thrilled our hearts with joy.

After this, as from a choir of Angels, the voices of the orphan children of Saint Vincent de Paul like a prayer to heaven, rejoiced our souls by their celestial accents.

The pupils of the Brothers of the Christian Schools then intoned the song of triumph; the music was ravishing, sublime. We felt inclined to hold our breath fearing to lose a note of these youthful choristers under the able direction of Brother Jeronime.

Sacred oratory then rejoiced our hearts. Let us render due thanks to Rev. Fathers Guitton, Urban, and Rolland, Sons of St. Ignatius, and of St. Francis Assisi.

All honor and glory to Blessed Clet to whom we are indebted for the noblest examples of virtue and also for these glorious festivals!

#### SYRIA.

Blessed Clet received special honor in Syria, as we learn from the report of the feasts celebrated at Beyroot, and published some time ago.

Rev. Father Clement of Tripoli, Syria, writes under date of May 7, 1901:

"We have just closed our festivities in honor of Blessed Clet. All affirm that nothing so grand was ever seen in Tripoli.

The first day was solemnized by the Maronites. Mgr. Stephen, the worthy archbishop of Tripoli, pontificated and gave Benediction in the evening. He also delivered the

eulogium of the Blessed martyr and of the double Family of Saint Vincent. We understood how sincere is the interest this good prelate takes in us, for he spoke from the abundance of his heart.

The second day, the Greek Catholics edified all by their devout and majestic ceremonies. The grand vicar of Mgr. Doumarie brought forward in the beautiful Arabic tongue the most striking events in the life of Blessed Clet.

The third day was reserved for the Latins. The Brothers of the Christian Schools and their students sang a beautiful Mass, and a cantata which they composed in honor of our martyr. Father Arnaud delivered the panegyric in French. On that day, four consuls assisted at High Mass: The consuls of France, England, Italy, and Austria. The French and English consuls also attended the solemn service at the close of our triduum. In a word, the feast during these three days was conducted with the highest satisfaction to all, both in the church and in the refectory.

The exercises of the triduum were held in our sisters' spacious and beautiful chapel recently painted and adorned with exquisite taste for the occasion. A painting of the Blessed martyr enveloped in clouds, was placed above the main Altar at the feet of the Immaculate Virgin; so that the good Mother seemed to say to the faithful: "Behold my beloved Son."

May we soon be called upon to celebrate a triduum in honor of Venerable Louise de Marillac! We are all ready.



PERU.

A Sister of Charity gives the following details on the celebration of the Triduum at Aréquipa.

Although very remote from the cradle of our dear Mother-House, our hearts are attracted thither in a special manner on family feasts like the one we have just celebrated in honor of our venerated Martyr-Brother, Francis Regis Clet.

The nineteenth, twentieth, and twenty-first of April were the dates fixed by our worthy Father Duhamel; and the Jesuits' Church, being the most spacious and a magnificent parish church was chosen.

For some days previous, we were preoccupied with the preparations, so that we might give as much solemnity as possible to our Triduum; recalling that of Blessed John Gabriel Perboyre which was attended with such happy results, we set earnestly to work. The Missionaries, who, needless to say, entered fully into the occasion, had biographies of our Blessed martyr printed. These the Superior distributed freely among the faithful, and his invitation was not in vain, for, from the outset, there was a large and devout attendance.

The decorations of the church were superb. On the first day, there was a vast concourse, and a Recollect Father delivered a touching panegyric upon Blessed Francis Regis Clet; his words were replete with benevolence towards the Family of Saint Vincent; one felt that an apostle spoke of a fellow-apostle.

Similar consolations marked the second day. Mgr. M. S. Ballon, our venerated Bishop, always so kindly disposed towards the Children of Saint Vincent, was happy to enhance the splendor of our triduum by officiating pontifically.

The Superior of the Jesuits edified his large auditory by an eloquent panegyric upon our Martyr. When the Office

was over, Monseigneur intoned the *Te Deum*; the ceremony was closed by the solemn chant of a thrice-repeated invocation: *Bienaventurado Francisco Clet, rogad por nos otros!*

## URUGUAY.

From Union Parish, near Montevideo in Uruguay, Fathers Gimalac, Jausion, and Davani have kindly sent us an account of the Triduums. We publish some extracts:

On the vigil, Jan. 30, 1900, the church bells twice announced the solemnities to the inhabitants of Union.

The people responded in large numbers. Thanks to the excellent judgment of our procurator and above all to the devoted industry of our good Asylum sisters, perfect taste distinguished the decoration of our church.

Above our Blessed Mother, almost touching the arched roof, was a large and beautiful painting of our Martyr by a native artist. The hangings and illuminations completed our ornamentation.

One word for our choir-leader and the Children of Mary. They strove with enthusiastic zeal to enhance by the charm of their melodies the beauty of the ceremonies. General satisfaction was expressed both with the variety and the religious tone of the anthems which they rendered.

On the first day, in the presence of His Grace, Mgr. Soler, archbishop of Montevideo, Rev. E. Loyodice, a Redemptorist, and esteemed here as an eminent missionary, recounted to us the striking traits in the life of our Blessed martyr, interspersing his recital with admirable moral reflections. The second day when Monseigneur Isasa paid us the honor of coming to pontificate, the panegyric was delivered by a Son of Dom Bosco, the worthy young Father Dufréchou, who, in language at once elegant, pious



and natural, presented a finished portrait of our Blessed martyr: Finally, on the third day, Mass was sung by Monseigneur Luquese, one of the vicar generals, and the sermon was preached by Rev. Father Descomps of Bétharram, a very popular orator, who on this day seemed even to surpass himself.

We must mention too a fervent and eloquent exhortation delivered by Monseigneur Harretche, another vicar general, to the Children of Mary and the members of the Guard of Honor, at one of the Communion Masses. There were many Communions.

Blessed Clet could not but smile down from the height of Heaven upon the faithful of earth, who rendered him such touching homage. Already we have heard of several favors obtained during those days of grace through his intercession. When these marvels have been fully verified we shall send you an exact account.

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### PHILIPPINE ISLANDS.

These distant Islands, as may be seen from the last Number of the *Annals*, have also paid their tribute of praise to our Blessed Martyr. Father Orriols writes from MANILA, March 2, 1901.

Blessed be GOD, we have celebrated here the triduum and feast of our Martyr-Brother, Blessed Clet. The triduum was held with becoming solemnity, on the 7, 8, 9, in the chapel of La Concordia. On the 7th, one of the Jesuit Fathers preached in the morning, and the Recollect Fathers sang Mass; in the evening, Father Recorder, Dominican, delivered the sermon.

On the 8th, the Franciscan Fathers sang Mass and preached; a Recollect Father gave us the panegyric in the evening.

On the 9th, the bishop of Cebu was celebrant in the pon-

tifical Mass; he was assisted by the Augustinian Fathers. One of the latter preached in the morning and a Son of St. Dominic was the orator of the evening.

On the 11th, we kept the feast at St. Marcellin. Father Thomas Lorente, secretary of the Apostolic Delegate preached in the morning, Father Benignus Blanco in the evening. The triduum at La Concordia and the feast at St. Marcellin more than realized our expectations.

May our Blessed martyr interest himself in our behalf, and intercede for these poor Sons and Daughters of Saint Vincent in this unfortunate country! May he obtain for us the grace to imitate his virtues that we may be worthy to participate one day in the glory which he now enjoys!



## EUROPE

### FRANCE

#### PARIS

July 19th, Feast of SAINT VINCENT DE PAUL, was celebrated at the Mother-House in Paris with the usual solemnity. His Excellency Mgr. Lorenzelli, Apostolic Nuncio, had accepted the invitation to preside and officiate pontifically. After Mass the Superior General presented the assembled Community in these words:

#### YOUR EXCELLENCY:

I have the honor to present to you the members of the household, and to lay at your feet the tribute of our filial respect and devotedness for your illustrious person, and for the august and venerated Sovereign Pontiff whose most worthy representative you are.

Amid the furious tempest which threatens the barque of Peter, our great Pope Leo challenges, more and more, our admiration of the eminent qualities of our Pilot: the patient, but sweetly firm and ever majestic authority of our Pontiff-King, the tender solicitude of our beloved Father in God.

Beholding to-day the melancholy situation of so many Communities, and being mindful of the devotedness which Saint Vincent de Paul always manifested for this privileged portion of the flock of JESUS CHRIST, we entreat our Blessed Father to use his powerful influence with Almighty God for so holy a cause; and we beg Your Excellency to transmit to the Sovereign Pontiff our grateful appreciation of his paternal sympathy and his counsels, so necessary and so precious in the painful ordeal through which we are passing.

Will Your Excellency deign also to grant us the Apostolic Benediction which we so sacredly prize.

We regret not being able to give the entire text of the benevolent response of the Nuncio. Fully appreciating the fact that his recommendation of perfect submission to the orders and directions of the Sovereign Pontiff would find an echo in the hearts of all present, His Excellency spoke nearly in these terms :

#### REVEREND SUPERIOR GENERAL:

“In your invitation of this year, as in that of last year, you informed me that you were desirous to have the Apostolic Nuncio in your midst on the feast of Saint Vincent de Paul, that you might offer to the supreme authority of the Holy See a special pledge of your filial submission. This loyalty you have just repeated in the clearest and most eloquent terms.”

Mgr. Lorenzelli then set forth in a masterly manner the essential duty of every Catholic to remain submissive to the Pope not alone in the order of faith wherein the Holy Father holds the supreme magistracy, but, moreover, in the order of guidance, by sincere and entire obedience,—obedience even to the counsels of the Vicar of JESUS CHRIST.

His Excellency concluded thus: “Be pleased, Gentlemen of the Mission, to accept the words wherein I have but expressed the sentiments of your own minds and hearts, regarding the duties of the faithful towards the successor of Saint Peter. Special submission to the Pope is a tradition in your Company; your Founder held that no work could prosper unless accompanied by this submission to the Sovereign Pontiff. You likewise have desired to prove your attachment to the Pope, and have offered your homage to his sovereignty by choosing me, as his representative, to preside at the feast of Saint Vincent de Paul.

Avail yourselves of every occasion, whether from the pulpit, or in the direction of souls, in the training of ecclesiastics, in the reunions held for your charitable works, yes, profit by all these opportunities to inculcate to Catholics



this truth: that loyalty to the Holy See is the essence of Christianity.

"The Pope", continued Mgr. Lorenzelli, "is not the ornament, but the foundation of the Church; "he is not" he added smiling, "the *hat*, but the *head* of the Church. We are to convert the world,—that is to say we are to make JESUS CHRIST known to those who as yet know Him not; to transform the ideas of the pretended Catholic world, and in our day this world needs to resume its loyalty to JESUS CHRIST and to His Gospel;—let us so convert this world that it may be submissive to the Pope, as the Vicar of JESUS CHRIST.

"I am happy to be in your midst where the Very Reverend Father Superior, in the name of all his confrères, present in this Mother-House or dispersed throughout the world, thus makes profession of his loyalty to the Holy See. I shall transmit to him whose right it is, this protestation of the Sons of Saint Vincent de Paul who acknowledge the sovereign Authority and the infallible Magistracy of the Holy See. Young students, and you also dear novices, learn from your venerable ancient confrères and from your preceptors to be ever faithful and devoted to the Papacy.

"During the Mass which I offered for your intention, I asked our Lord that you might always remain the devoted Sons of the Holy See. I recommend myself to your prayers, for I have special need of the assistance of our Lord, of the Immaculate Virgin, and of Saint Vincent.

"I gladly impart the Apostolic Benediction solicited by the Reverend Father Superior:

*"Benedictio Domini descendat super vos et super totam Congregationem vestram. In nomine Patris," etc.*

# ALISE-SAINTE-REINE.

In the ceremony about to be described, the Mayor referred to the commencement of the hospital of Sainte-Reine, in 1659, at which period, a venerable priest known as Mr. Vincent—this was no other than Saint Vincent de Paul—had sent hither for the care of the sick poor, four of his Daughters, and to the present date, these have been succeeded by generations of Sisters of Charity.

The conferring of a medal of honor, in the name of the government to the venerable Superioress Sr. Pouet, created a festivity for the whole country. The *Semaine Religieuse*, of the diocese of Dijon gives the following account (May 1901):

A hospice is ordinarily the abode of suffering and sorrow; but, on Tuesday last, ours was a scene of great rejoicing. The sub-prefect of Semur was to arrive that day to confer a Medal of honor upon the Superioress who, for twenty-seven years had directed this house with no less prudence than devotedness. It was intended at the same time to commemorate the forty-five years of her religious profession, forty-five years of continual self-abnegation.

The festivity began in the morning by assisting at Mass in their chapel, and the numerous Communions of the sisters and the Children of Mary. They considered it their first duty to thank Almighty God for having bestowed upon them the best of mothers,—a perfect model of all virtues.

Even prior to the days of Christianity, the ancients were accustomed to consecrate to the Divinity all the unusual circumstances of life: *a Jove principium!*

Fervent prayers were offered that she who is the Providence of the country might long be spared to her poor and her sick; and for the prosperity of this house founded and endowed by Saint Vincent de Paul and served by his Daughters for nearly two hundred and fifty years.

On his arrival in the morning, the sub-prefect had been greeted by the administrators, the Superioress and her Community, Dr. Guédeney and Mr. Gouillier, receiving-steward. He was cordially welcomed by Mr. Pernet,



President of the Commission and Mayor of Alise. They visited the wards of the sick on each side of the chapel, the Rev. almoner doing the honors. They admired everywhere the excellent arrangement, cleanliness, good order, and perfect ventilation; they also passed through the garden, the recreation grounds for the patients, with the splendid view of the plains of Laumes.

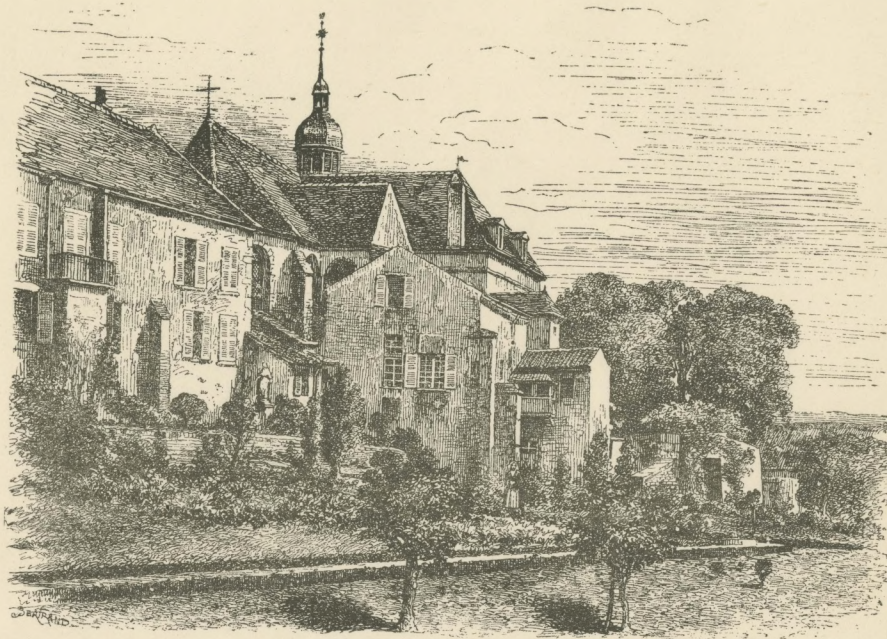
The sub-prefect had words of congratulation for the sisters, of sympathy for the sick, and his presence seemed for the time to suspend all suffering.

At 2 p.m., the band, directed by Abbé Guédeney its founder and a native, announced by a brilliant composition the entry of the sub-prefect, the administrative commission, the municipal council, and the firemen, into the hall of reception which had been gracefully decorated by Mr. Gouillier.

In the mayor's address to the sub-prefect the devotedness of the Superioress, the history of the hospice and the benefits resulting from the institution were not forgotten. The sub-prefect was most happy and gracious in his response; then advancing towards the Superioress he placed the Medal in her hands amid the applause of the whole assembly."

The emotion of the venerated Sr. Pouet not allowing her to express her thanks, she requested the pastor to be her interpreter; this he did with brief and delicate courtesy. His response inculcated the gratitude of the Superioress, that likewise of the hospice, and of the entire parish, moreover, that of the Bishop of the diocese who regards the hospice as his special charge. He concluded by a wish, voicing the sentiments of all: "that through length of years the sub-prefect might be often in their midst to confer a like distinction upon similar devotedness.

Songs suited to the occasion and a pleasing program of music prolonged the festivity which was closed by a touch-



ALISE-SAINTE-REINE

THE HOSPITAL. PRESENT CONDITION, ACCORDING TO A PHOTOGRAPH  
Taken from *Saint Vincent of Paul and his Social Mission*, by Arthur Loth  
published by Dumoulin.





ALISE-SAINTE-REINE  
THE HOSPITAL, PRESENT CONDITION, ACCORDING TO A PHOTOGRAPH  
Taken from Saint Vincent of Paul and his Social Mission, by Alfred Lott  
published by Immanuel

ing expression of thanks from a venerable old man with snowy locks, an inmate of the hospice, and a charming entertainment by the orphan girls. Thus do charity and gratitude bind all hearts together.

On the evening of this memorable day, the ceremony ended as it had begun—by prayer. The exercises of the Month of Mary and Benediction of the Blessed Sacrament completed the solemnity by placing the sisters, the sick, and the entire household under the protection of Almighty God and the Blessed Virgin—the first Sister of Charity. What happiness filled our souls in this graceful little chapel.

A few days ago, in a reunion presided over by the archbishop of Paris, Mr. Brunetière, of the French Academy, said: "Near her field of battle, the Sister of Charity should always find her chapel and her God. It is in the chapel that she repairs her strength; in the chapel she prays for her sick that they may recover the faith and be restored to health."

## SPAIN

We here insert with pleasure an interesting historical notice of the establishments which have successively served the purpose of a Central-House in the Spanish Province. These are six in number: the primitive House at Barcelona; that of Madrid, that of "*del Barquillo*," that of "*de Osuna*," that of "*de los Cipreses*," in the suburb of Chamberi, and, finally, the House of the Mission, known as *Garcia Paredes*.

I. — In 1704, Father Sent Just y Pagès, first Spanish Lazarist founded in the western part of Barcelona, the House which was the cradle of the Congregation of the Mission in Spain. This property very small at the outset was gradually enlarged to an area of six thousand, six hundred square metres upon a rectangular perimeter of three hundred and twenty metres. This edifice was of four stories



with front corridor, broad stairway; inside, a magnificent church, large refectory, a number of apartments and two chapels: one for the Community, the other for the ordinands and extern Retreats. There was also a garden and three very spacious inner courtyards; hence, the large Community and the ninety persons who came annually for the exercises of the Retreat could suffer no inconvenience from want of air or light.\* This House was called *Casa Santa y Santificant*: a very appropriate name expressing so well the good odor of JESUS CHRIST thence everywhere diffused, and the breath of whose perfume even after two hundred years is still so delightful.

From this House went forth the germ of our Congregation in Spain—a germ that was to thrive with such vigor that later it developed into the large Spanish Province, now furnishing the laborers for four Provinces.

In 1774, the House of Barcelona was separated from the Province of Turin, remaining thenceforward independent; the works prospered and soon (notwithstanding the numerous religious Communities at that period so flourishing in Spain) this Province represented nine houses: those of Barcelona, Palma, Guisona, Barbastro, Reus, *Nuestra Senora de la Bella*, Badajoz, and Valence.

After the restoration of the Congregation in France and the election of Father Wailly as Superior General, our ancient Spanish Missionaries seemed to anticipate the urgent petitions of Ferdinand VII., King of Spain, to the General Assembly of 1843 (XIX) to transfer the Central-House of the Province to the capital of his kingdom, which royal desire was finally realized. They sold the House which had been the cradle of our Congregation in Spain, and with the proceeds of the sale purchased a dwelling in *Barquillo* St., Madrid, for the new Central-House of the Province; the installation took place July 19, 1828, feast of our Holy Founder.

II.—Animated with the greatest zeal, the new Community of Barquillo St., composed chiefly of the ancient members of the House of Barcelona, continued to fulfil the various duties of the Congregation: Retreats for the ordinands, missions to the poor country people, direction for the Sisters of Charity. Thus did the Missionaries continue their works until 1836, date of the suppression of all the religious Orders in Spain.

Terrified at the deplorable results of the horrible massacres of the religious, an object of ridicule, the butt of persecution to the revolutionary mob, and utterly destitute of resources, the Missionaries saw no alternative but to withdraw to the Mother-House in Paris; thus our students, and seminarians were reunited to those of the French Province until the religious Restoration in Spain.

III.—Sixteen years later, when peace was restored, our Congregation was reinstated and approved. This was the epoch of the Concordat between Spain and the Holy See (1851).

Of the three buildings offered to the venerable Visitor of the Province, Father Codina accepted the ancient palace of the Duke of *Osuna*, situate to the west of Madrid near the artillery barrack of *San Gil*. The building was three stories, with an attractive exterior, an elaborate entrance, a grand stairway and fine courtyard.

Owing to the lack of subjects, the frequent change of Superiors, and certain preoccupations very detrimental to the religious spirit, it was only at the cost of much labor and many sacrifices that the course of studies and the Seminary were solidly established. The first difficulties once surmounted, the House entered upon a new era of prosperity.

The germ of a holy emulation had been planted in every heart, this emulation was sustained by such examples as that of the venerable Claret who, setting aside for a brief



space his archiepiscopal dignity, donned an apron to serve the Community with the brothers, or that of Father Carrión, bishop of Porto-Rico, who with the pastoral ring on his finger went to gather from the bread-baskets the refuse of the Community.

Good Father Esteban proved a great stimulus to the Missionaries. Ecclesiastics repaired thither in great numbers, for the annual Retreats or for ordination and it was not unusual to see laymen of the city and religious take part in these spiritual exercises.

The Sisters of Charity were constantly assisted and directed in the spiritual and temporal matters of their novitiate. About this time the office of the provincial Procurator was organized, becoming a sort of revenue for our works. But scarce had eighteen years elapsed since its foundation, the Province had just extended its sphere of action, in the East to the Philippines, in the West to the Antilles, when it was shaken and tormented by the Revolutionary tempest which burst forth in September (1868); this storm cast the Community upon French soil near the hallowed Berceau of our Blessed Father. Far from diminishing in courage, the Community was renewed in strength and vigor and it profited by the sojourn in France to draw more closely the bonds of affection and respect uniting its members with the Successor of Saint Vincent; a circumstance most favorable, as all acknowledged later on, when the Spanish Province was threatened with division.

For ten years, Spain was laid desolate by the revolution and civil wars; then succeeded a period more calm, at least in appearance. The Community which had led an itinerant but laborious life at Dax, Murguia, Burgos, and Elizondo, returned to Spain in 1874, in the hope of being able to recover possession of its ancient houses.

IV.—In 1875, seeing that there was no prospect of realizing this hope, they purchased property in the environs

of Madrid, known as the faubourg *de Chamberi*, to the east of the parish Church. In making the necessary additions and improvements in the old buildings and grouping them all into one, a new Central-House was formed; of this the Missionaries took possession September 1, 1876, the venerated Visitor being at that time Rev. Mariano Maller.

So rapidly did this new grain of mustard seed develop, that in ten years the Central-House contained 66 seminarians, 70 students, 21 brothers, and from 20 to 30 priests.

It was now found that all the buildings, the chapel especially, were insufficient for so numerous a personnel.

*(To be continued.)*

*Letter from SR. CROSSON, Sister of Charity, to VERY REV. A. FIAT, Superior General.*

Hospital of the Infant Jesus, Madrid, July 11, 1901.

MOST HONORED FATHER,

*Your blessing, if you please!*

The first stone of this Asylum so long desired was laid a few days ago. On June 3rd, her Majesty, the Queen, surprised us by a visit at five in the evening, and seeing the building materials she inquired of Sr. Hébert for what purpose they were intended, immediately signifying her desire to assist at the laying of the corner-stone. Our administration had never thought of inviting so distinguished a personage; a meeting was held in order that suitable preparations might be made for a reception befitting her Majesty. She herself appointed July 8th, 6 p. m., for the ceremony. An account of our beautiful feast has appeared in all the papers. At a quarter of six, our chapel was filled with guests, among them the highest nobility, for two thousand invitations had been issued, so that our little sick children had to find place in the gallery. The Bishop, surrounded



by the clergy was the first to enter. He knelt for a moment in adoration then vested and, wearing the mitre, came to the door of the chapel to receive the royal family. At six o'clock the bells and the organ playing the Royal March announced the advent of their Majesties. The whole royal family was there: the Queen, the little King, fifteen years of age, the Princes of the Asturias, the Princess Marie Thérèse, and the Infanta Isabel. They entered very devoutly, and knelt near the seats prepared for them. Monseigneur intoned the Litany of the Saints which was \*chanted as the procession moved towards the spot designed for the corner-stone.

Seated within an elegant pavilion, their Majesties listened to the address made by one of the protectors of the Asylum, after which they signed the act to be inclosed in a cavity of the stone with a number of medals and a commemorative gold piece. Then approaching the stone blessed by the bishop, their Majesties each took one of the streamers of the national colors with which the stone had been decorated, and which, now suspended from the immense machinery, seemed to be lowered into its place by the royal family, as its members still held the ends of the ribbons. This done, the architect handing to the Queen and her son a silver trowel filled with mortar, they sealed the opening.

A large and brilliant assemblage had witnessed the ceremony; all now repaired to that part of the garden where our sick children seated around their little tables were served with chocolate and biscuits. The little King was highly amused at the simplicity of these babies, eating without the least embarrassment in the presence of their distinguished visitors. He asked them if the sisters gave them these good things every day? "Oh! no," they answered, "only when the Queen comes to see us." Then passing through several apartments we reached the Community Room where a luncheon had been prepared for the

Queen. Sr. Hébert accompanied Her Majesty who testified much benevolence and was pleased to compliment her on the neatness and good order of the house.

The Queen and her charming children had a kind word for all the sisters. The presence of the little King was an honor so much the greater as he had not as yet appeared in any reunion; therefore he seemed to enjoy the occasion and to be much interested in everything.

As for ourselves, such marks of sympathy from the court and from our administration are an encouragement to us in the services that we render to our dear little sick children.

I remain, Most Honored Father, etc.,

SR. CROSSON.

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## ITALY

*Letter from SR. GREY, Sister of Charity, to*  
MOST HONORED MOTHER KIEFFER.

Tarentum, September 8, 1901.

MOST HONORED MOTHER,

*The grace of our Lord be ever with us!*

I thought it would afford you pleasure to hear of the Catholic National Congress which has just been held at Tarentum. Two cardinals, forty archbishops and bishops, countless priests, religious, laymen, distinguished by their social position or their loyalty to the church, took part. How to provide lodgings for forty bishops in Tarentum was not an easy problem to solve. Monseigneur applied to all persons of good will, among the first to us, asking hospitality for the Cardinal of Benevento, Mgr. Dell'Olio;



Mgr. Mazzella, archbishop of Rossans, nephew of Cardinal Mazzella, who died in Rome; the archbishop of Manfredonia, and Mgr. Agostino. The two parlors were assigned to the cardinal: bedroom parlor, etc.... We did all in our power for his comfort and convenience.

The three new rooms adjoining the chapel, and opening into the garden were for the archbishops. The wife of the French Consul had lent us armchairs, curtains, etc..., thus everything was pretty well arranged.

The cardinal arrived on Sunday morning. He is very tall and of imposing presence, but most gracious in his manner. This was the first time that I had been so near an *Eminenza*. Our other guests reached the city on the same day.

At the last moment, the archbishop requested us to exhibit our pupils' work, both manual and school specimen; our children excelled both in quality and in quantity; the ladies of the Tabernacle Society participated in the exposition, which was arranged in a very large hall. His Grace, invited Cardinal Dell'Olio to give an instruction and bless the church ornaments. This ceremony took place at five in the evening on Sunday. All the bishops had been invited. An endless line of carriages brought them, as also our sisters, just at the opening of the Retreat. After the illumination of our beautiful Madonna, all repaired to the chapel whilst the children sang our favorite hymn

O del Cielo gran Regina, etc...  
(O great Queen of Heaven.)

The statue of Our Lady excited more than admiration,—it was enthusiasm. The meeting closed by a charming visit to the community room.

This week has been like a glimpse of Paradise. Beginning at half-past four there was an uninterrupted succession of Masses at the three altars, until half-past eight;

this giving us from fifteen to twenty each day, as even the bishops who had found hospitality elsewhere came to us every morning.

His Eminence said the six o'clock Mass, Mgr. Mazzella followed; during these two Masses our children sang their sweetest French and Italian canticles, with several Latin hymns. At breakfast, it was delightful to hear so many holy prelates conversing together!

On Wednesday at five in the evening, Cardinal Dell' Olio gave an instruction to the Children of MARY. On Thursday Cardinal Portanova, de Reggio de Calabre, came to say Mass in our chapel. He too was charmed with our statue of the Blessed Virgin.

That evening, in order to entertain our illustrious guests, we had our children repeat the songs and recitations which they had prepared for the *Accademia*, at the end of the year. We were urged also to invite Cardinal Portanova; then, I know not how the news spread, but the result was that we had two cardinals, at least twenty archbishops and bishops, several Jesuit Fathers, many priests, the President of the Congress, etc: in all, seventy persons. The affair proved a success; only the subjects were not as well adapted to the occasion as I could wish. Nevertheless, the audience was pleased and found in our simple little entertainment a slight diversion amid the serious occupations of the Congress.

Afterwards, the whole assembly wished to pay due respect to our Madonna which so deeply impresses all who behold it. Every evening, from five to half-past eight, the cardinal and the archbishops held a reception at our house, and there was a continuous pilgrimage to the chapel. I am confident that the Virgin Immaculate at the Mother-House alone had so many Princes of the Church to kneel at her feet. On the morning of his departure, Cardinal



Dell 'Olio said: "Your Virgin Immaculate seems to speak to us as we raise our eyes to her." This good and saintly cardinal knew not how to thank us, and in taking leave his emotion seemed very great. What touched him most deeply was the affectionate simplicity, at once respectful and delicate, for all our attentions bore the seal of our spirit. Our sisters were most faithful in the discharge of their duties, and the peace, order, holy joy and devotedness reigning in our midst made the house a veritable paradise.

In the hall where Congress met, a tribune was reserved for us, our children and the Sisters of St. Anne; I attended several sessions. It was all so grand, especially the enthusiasm with which the mention of the Holy Father's name was greeted.

From Saturday evening, we resumed the ordinary routine of our quiet life.

During the days that have just elapsed, I was frequently made happy by the praises bestowed upon the Community but I recognized at the same time that in order to effect any good, we should be very humble and submissive towards the clergy. With little we can obtain much; but, conformably to our Holy Rules, we must, "according to our Institute, render honor and obedience" where they are due.

Pardon this lengthy letter; but I wish to keep you informed of what your Daughters are doing in Tarentum: they are doubly yours, especially she who remains with filial respect in JESUS and MARY Immaculate,

Most Honored Mother,

Your humble child,

SR. THERESA GREY.

## ASIA

## CHINA

### NORTH TCHE-LY.

*Letter from REV. J. DE VIENNE, Priest of the Mission,  
to REV. A. MILON, Secretary General.*

Tien-Tsin, April 19, 1901.

REV. AND VERY DEAR CONFRERE,

*The grace of our Lord be ever with us !*

Thanks to Father Ducoulombier, I can easily send you satisfactory details concerning those points upon which at the time of my departure from Paris you signified your desire to be informed.

That all may be clearly understood, I shall take each house in turn.

1. PETANG.— Besides the Cathedral dedicated to *Saint Sauveur*, a printing establishment a preparatory and an ecclesiastical seminary as you already know, form part of the PETANG. The roofs of the church and other buildings were seriously damaged by bullets and balls, but a considerable number of workmen have so far completed repairs that in a few weeks more, things will be almost as they were before the siege. Two memorials of the past, however, remain: 1. The chapel of MARY Immaculate, 2. a statue of the Blessed Virgin above the belfry in the centre of the Missionaries' residence. An inscription will soon be placed beneath this statue perpetuating the fact that the Virgin Immaculate delivered the Petang.

The seminaries are well supplied; affairs are conducted in the printing establishment as before the war.

2. House of the IMMACULATE CONCEPTION (*Jen-t' se-*



*t'ang*). This house, belonging to the Sisters of Charity and situated in the rear of the Petang was destroyed by the balls and bullets, but chiefly by two enormous mines.

Before the war, the sisters had in this house:

1. The Holy Childhood;
2. Christian School for Girls;
3. Women's Catechumenate;
4. Dispensary;
5. Workroom (*embroidery*).

During and after the siege the sisters lost upwards of one hundred and fifty persons, principally children: but their works have been resumed.

3. House of NAN-T'ANG.—Of the *Church of the Immaculate Conception* at Nan-t'ang only the ruins remain. The sisters' Hospital of Saint Vincent de Paul was completely destroyed by the Boxers.

Works before the war:

1. Hospital for Pagan Chinese;
2. Hospital for Europeans;
3. Hospice for old men;
4. Hospice for old women;
5. Dispensary.

At present, the sisters of this house have charge of the French Military Hospital. They are temporarily installed in the *old Jen-t'se-t'ang*, near the *old Petang*. They have not been able to resume any of their former works.

The Franco-Chinese College of the Marist Brothers has been totally destroyed. The Brothers continue their work in a private house in the environs of the Petang.

The Josephines had a house in the parish of Nan-t'ang, the works were:

1. Catechumenate;
2. Girls' School;
3. Novitiate for Josephines;
4. Workroom (*sewing, embroidery*).

This house was entirely destroyed. The sisters with those of the parish of the Toung-t'ang, continue their works in a private house about 500 metres from the Petang.

5. SI-T'ANG. The church of *Our Lady of the Seven Dolours* was completely destroyed.

5. TOUNG-T'ANG—*St. Joseph's Church*.—This magnificent church is in ruins.

In this parish the Josephines had:

1. Catechumenate;

2. Girls' School;

3. Holy Childhood.

Their house was destroyed.

CHA-LA-EUL.—*St. Michael's Church*.—A Chinese priest had charge of the male catechumens.

The church and the catechumenate were destroyed.

At Cha-la-eul the Sisters of Charity had a house consecrated to the *Sacred Heart*. Their works were:

1. Holy Childhood for little boys;

2. Hospital for Chinese men;

3. Hospital for Chinese women;

4. Laundry for Europeans and Missionaries;

5. Workroom (*lace-making*);

6. Dispensary.

The house having been entirely destroyed, the sisters were temporarily installed in a private dwelling about one kilometre from the Petang. They have resumed the work of the laundry, taking charge also of some little boys who escaped the massacre, giving shelter besides to the sick, and the young girls or Christian widows who might otherwise be exposed. The sisters of this house have care of the Missionaries when they are sick.

At Cha-la-eul the Marist Brothers had an establishment of the Holy Childhood. Their boys were divided into several categories:

1. Students (*learning French and Chinese*);



2. Gardeners (*large kitchen garden*);

3. Joiners;

4. Shoemakers;

5. Barbers;

6. Carpenters;

The Marists have united their two establishments of Nan-t'ang and Cha-la-eul into one.

7. TCHENG-FOU-NE.—Our confrères had a cemetery and a country-house there. Everything was destroyed; the bodies of our confrères were disinterred and burnt by the Boxers.

As the statistics show, there remain to the Lazarist Missionaries only the Petang, and to the Sisters of Charity only the Jen-t' se-t'ang. All the other houses which they occupy for the present belong to pagans. Like those of the majority of the Christians these houses are in the neighborhood of the Petang.

As I am at Tien-tsin, allow me to mention briefly:

1. *The Procurator's Office and the Church of St. Louis*, slightly injured by the bullets, but they have been repaired.

2. *St. Mary's Church* in the Chinese village has been destroyed.

3. The chapel of *Notre Dame des Victoires*, commemorative of the massacres of 1870, was destroyed by the Chinese. Providentially, the bodies of Fathers Ou and Chevrier who were massacred at that epoch, have been preserved.

Needless, after this report, to say how sad is the present condition of the Vicariate. May our good GOD grant us peace, that the many residences included in the general ruin may be rebuilt, and that the work of the evangelization of China may prosper rapidly.

Accept, etc.,

J. DE VIENNE.

## RETROSPECTIVE INFORMATION.

Except the remarkable Report of Mgr. Favier, concerning the siege of the Petang, and which was published immediately, information relative to the other residences and divers vicariates has reached us gradually. The accounts will be read with interest.

### REPORT OF THE BOXERS' MOVEMENTS IN THE PAO-TING, DURING THE YEAR 1900. BY MR. PAUL DUMOND.

Pekin, March 12, 1901.

Early in January (1900), a Chinese priest announced the existence of the Boxers in the north of Pao-ting, in the sub-prefecture of Sing-tcheng. They were mostly young fellows from 12 to 30 years of age, who under the leadership of masters called from Chann-toung exercised themselves during the night in boxing, afterwards in fencing and tilting, whilst uttering cries of: "death to the Europeans and Christians!" They seemed to be hypnotized, insensible to cold and even to wounds inflicted by the sabre: they believed that they were invulnerable. During the day, falling suddenly into a state of hypnotism, they sometimes pursued the Christians and put them to the sword.

During the succeeding months: February, March, and April, this sect was rapidly propagated in the prefecture. The Mandarins whom I several times entreated to disband these sects, as dangerous to our Christians and the Europeans, at first denied the existence of the Boxers; then, forced to acknowledge the truth, they maintained that the Boxers were only unarmed children, that they preferred to use means of persuasion with them, and above all, that the Christians must not carry arms, for fear of attracting the attention of the Boxers.

The minister at Peking could do nothing for us.



Seeing that they must rely only upon themselves, our Christians sold even their clothes to procure arms, good or bad.

On Friday, April 20th, over ten thousand Boxers from the village of Su-tchouang where they had gathered, surrounded the village of Kiang-kia-tchouang at fifty *lys* south of Pao-ting-fou; the seventy or eighty Christians of this village had only three double barrel shot-guns and five or six revolvers.

Early on Saturday morning, I went to solicit help from the prefect; he could not believe me. At two in the afternoon some Christians from the neighboring village of Kiang-kia-tchouang informed me that all the Christians had been killed and the village burnt. At this news I telegraphed to Tien-tsin. It was only during the night that the truth could be ascertained: the Christians had put the Boxers to flight, killing thirty of their men. The Christians lost only one catechumen, but they were meanwhile obliged to abandon their village and withdraw to Toung-lu where the Missionaries were.

In consequence of this, the mandarins wished to institute process against the Christians, guilty of self-defense.

On May 13th, we were grieved to learn that in the village of Kao-loo (Lay-chouin-shien) eighty *lys* north of Pao-ting, fifty or sixty Christians had been killed or burnt by the Boxers. Three neighboring Christian villages had been burned.

A general panic followed this report; those in the north fled to Peking, those in the south to Toung-hi, and those of the environs of Pao-ting-fou to Ngan-kia-teh. Thenceforward, there was one continued succession of villages burned and Christians massacred.

May 27th, the railway between Pao-ting and Peking was destroyed.

On the 29th, engineers and other employees of the rail-

road who came by boat to Tien-tsin were captured by the Boxers on the territory of Sing-thien: the engineers and four others were massacred; the rest reached Tien-tsin four days later having forced the way with their muskets.

In the environs of Toung-lu, fifty or sixty Christians, who had attempted to return to their villages in the early part of June were massacred. The village of Toung-lu was twice attacked by thousands of Boxers and Tartars from the city of Pao-ting-fou. To all appearance the three or four thousand Christians who had taken refuge at Toung-lu would, to the very last one, be massacred, the Boxers were to march thence to Ngan-kia-teh, then upon Pao-ting-fou. By a miracle of Divine Providence the Christians, who were possessed of only two small cannon, five or six muskets and over fifty revolvers, victoriously repulsed the Boxers taking from them eight or ten cannon and a large quantity of sabres.

June 18th, being informed of the events that had occurred at Pekin, four days previous—burning of churches, massacre of the Missionaries, and the sieges of the Petang and the Legations, I decided to abandon our residence of Pao-ting fou to take refuge at Ngan-kia-teh with my vicars. Father Tchang, a secular priest who had charge of the residence of Sing ngan-shien, was already there; this residence as likewise that of Kao-kia-tchouang had been destroyed by fire.

The village of Ngan-kia-tchouang as well as that of Toung-lu was surrounded by a ditch and a swamp; this was also the case with the village of Su-ko-tchouang near Tonug-lu. At Ngan kia-teh there were about five thousand Christians, four thousand at Toung-lu and one thousand at Su-ko-teh....Not to mention the district of Shou-lou-shien (300 *lys* south of Por-tung where the Christians were in great anxiety), it was in these three villages the only ones that had escaped destruction that the Missionaries and the



Christians spent a summer which they will not soon forget.

At Ngan-kia-tehouang the Boxers only attacked the village twice: July 24th and September 4th. The Christians like those of TOUNG-LU were not well armed: however, having by the grace of God sustained, for several hours behind the intrenchments, a heavy cannonading they repulsed the Boxers, killing five or six hundred of their men. The cannon, muskets, and other arms, fell into the hands of the Christians; of the latter only one was killed by a Mauser ball.

The most painful feature of these conflicts was the unceasing vigilance to be exercised, the watch to be kept day and night without relaxing by our weak ramparts, the necessity of being continually on the alert, the impossibility of leaving the village, the difficulty of procuring food for so many Christians, and of finding shelter for them, and our uncertainty as to the fate of our bishops and the other Missionaries. In the village of Su-ko-tehouang the Christians were attacked only once by some hundreds of Boxers, whose efforts were chiefly directed against TOUNG-LU. Forty attacks were made upon this village by the Boxers and the regular soldiers. Over two thousand men met their death under the walls of TOUNG-LU. Neither the Chinese General nor the grand treasurer could rout the Christians whose courage is above all eulogy. On the 16th of August, date of the last attack, the Christians had more than eighty cannon, fifty muskets, and hundreds of sabres and pikes. The Boxers were obliged to found a hospital at Pao-ting-fou for the men wounded before the ramparts of TOUNG-LU.

Amid the anguish and desolation of our souls at that period of persecution, we experienced consolation in witnessing the faith, the courage, the constancy, of our Christians; even among the newly-baptized apostasies were rare, all boldly confessed the faith; several Christians who had been negligent in the practice of their religion, rejoiced to

find so sure a means of securing Heaven. When circumstances permit, the Acts of the Martyrs of Pao-ting-fou will be written; at present, I limit myself to the mention of one Christian more than sixty years of age. Bound hand and foot, he was fastened to a board, and during the prolonged torture of three days he ceased not to invoke the holy Name of JESUS. From the outset of our troubles the Christians declared themselves ready to defend the Missionaries at the peril of their lives; they were volunteers in a new kind of crusade. Many catechumens, finding that dangers were thickening upon us, asked for baptism.

Our poor Christians proved how truly they could imitate the heroic Vendéans.

The European soldiers reaching Pao-ting-fou two months after the taking of Pekin, did all they could to restore tranquillity to the country. General Bailloud did more than any one to check the audacity of the Boxers, by the repeated excursions that he made into the villages where they were fortified. On the arrival of the French at Pao-ting-fou, the Tann-tao invited me to return to the city, but I ventured to accept his courtesy only under escort of the French troops. It was not until October 9th, that I had the consolation of again seeing our city residence; the houses not touched, the church alone had been destroyed by the government.

Although our future is not yet very reassuring, our Christians strive to return to their villages; we confer with the mandarins in order to obtain indemnities justly due to the Mission and our Christians. One thousand catechumens are now studying in our schools. Let us hope that the number of baptisms will far exceed that of former years. There will always be truth in this maxim: *Sanguis martyrum semen christianorum.*



## TCHE-KIANG

*Letter from REV. P. FAVEAU, Priest of the Mission, to  
REV. A. MILON, Secretary General.*

REV. AND VERY DEAR CONFREERE,

*The grace of our Lord be ever with us!*

You ask me what part we had in the severe trials of last year which deluged our Missions in blood. In reply to your request, I shall give you some details relative to the vicariate of Tché-Kiang.

Of the nine districts composing the vicariate of Bishop Reynaud, five in particular, had much to suffer during the months of June, July, and August. In fact, the entire Province was in danger of an official and general persecution.

Our governor, Liou-chu-tang, enemy of the Europeans, had received the bloody decrees of the famous Prince Toan, and was preparing to publish them; he had already sent orders to the extremities of his province, and Mr. De Bezaure, consul general of France, had warned Bishop Reynaud to be on his guard, when, by a particular dispensation of Providence, the viceroy of Nan-kin, Liou-Koën-ye, compelled our governor to sign a contract drawn up between himself and the viceroy of Hou-kouan on the one side, and the foreign consuls and admirals on the other; by which contract the provinces of the South of China would separate from the Boxers of the North, refuse obedience to Prince Toan, and pledge themselves to preserve peace throughout their territory. This official protection which our governor was forced to grant, saved us from absolute ruin. From this time, most of the responsible mandarins issued proclamations to the people to bring them back to their duty and to repress an agitation which they themselves had first excited. There was much good-will among

many of the mandarins and they even took energetic measures. The governor himself in his capital of Hang-tehou, was very vigilant and no disorder arose.

In many of the large cities, as Chao-shin and Ning-po, the mandarins put themselves at the head of their soldiers to repress and punish the fomenters of trouble and to disperse riotous gatherings. At Hay-men, a military city on the coast of Tay-tehou, the official mandarin having positively refused to obey the civil magistrate who ordered him to fire upon the brigands that attempted to demolish our establishments, the magistrate deprived him of the command of the regular troops, and repulsed the assailants. Hence, in the principal cities, which at the same time, are the centres of our districts, the Missionaries continued to reside, and thus by their presence and by their influence with the authorities, maintained the guard of their own interests and those of the Christians. Our churches were always open and the offices on Sundays and festivals were celebrated as usual. This calmness, this indifference, amid the impending danger, the threats of death daily uttered against us, and the placards affixed to our doors, contributed wonderfully to inspire peaceable persons with confidence. This also contrasted strongly with the attitude of Protestants whose temples were closed and dwellings abandoned.

Thus we see this official protection was efficacious wherever the mandarins wished it to be so, especially in the different centres of our work.

The following statement will give you an idea of the situation of the five districts that suffered most:

1. *District of Kin-Tehou.*—The disturbances that arose in this prefecture coincided with the revolt of the Boxers of the North, but they bear only an indirect relation to it. Not far distant from this place, in the mountains



that serve as a boundary to the three provinces of Tche-kiang, Fo-kien, and Kiang-si, there was a formidable sect of *Fasters* and *Vegetarians* who from time to time conspired against the Tartar dynasty. These are the descendants of Tai-ping who from 1850 to 1860, by fire and sword subjugated the greatest portion of China; and they certainly would have regained their independence but for the intervention of France and England. Last year seeking to profit by the troubles and disorder that prevailed in the north, these rebels came down from their fastnesses. Several small cities opened their gates to them, and the crowd of insurgents whose numbers increased at each successful effort, advanced towards Kin-tehou the principal city of the region. All prepared for resistance; and in hastening to the ramparts which the rebels of 1860 had not been able to cross, there searched for the malcontents whom they suspected were leaguings with the enemy. Many were arrested; but the chief among them, the man who should have been the first to maintain order, the mandarin himself, was convicted of treason. The lettered men followed the people, and urged on by vexation, besieged the tribunal, perhaps before having sufficient proofs of crime, massacred the pretorians and soldiers. They penetrated even into the interior, killing women and children. The mandarin, however, succeeded in making his escape by a secret door and sought refuge among the Protestants. His hiding place was soon found out; the populace in frenzy, broke into the house, seized the unfortunate traitor who was subjected to great cruelty, and after a thousand outrages, expired in torments. The mob then fell upon the Protestants whom they accused of connivance; they demolished their houses, and all the Europeans found in the city and environs were cruelly massacred. Thus perished twelve unfortunate victims, among them, three women and four children. The first who fell was a minister physician who had assisted

one of our sick confrères. He was so earnest and devoted that I can think and speak of him only with regret and the most profound gratitude. Bishop Reynaud has inserted a beautiful tribute to his memory in the Shang-hai journal.

While these bloody executions were continued, our own residence was invaded and after being pillaged was set on fire; fortunately no Missionary was in the house. The one who generally resided there, had gone shortly before to visit a confrère who lived two leagues distant, at Ma-pong, the centre of a large and fervent Christian settlement. God be praised for having thus saved him from death! With the exception of two martyrs ten leagues from the place, who preferred death to apostasy, the persecution caused only material ruin, and our Christians could seek safety in flight. At Ma-pong, however, they made a vigorous resistance; they fabricated arms, and strengthened by succor from on high and also by the energy of the intrepid Missionary with them, they succeeded in protecting not only their lives, but also their property.

Besides the establishments of the city: church, residence and schools, this district of Kin-tchou lost also three chapels.

I should have much to tell you of other misfortunes, of other victims, but time does not permit. A few words will suffice to depict the situation of the other two districts:

2. At Oueng-tchou, and 3. at Tay-tchou, with the exception of the central residences, all had been sacked and destroyed by fire. Almost absolute ruin; a dreadful catastrophe, has fallen not only upon us but upon the majority of our Christian families.

At Oueng-tchou, unfortunately, there was a prefect who, having become publicly, with cynical boldness, the leader of the revolt, visited several of his sub-prefectures to encourage the malcontents and to induce them to attack the Christians.



At Tay-tehou, a famous haunt of brigands, the disorder reached enormous proportions; and not only Christians but even pagans, particularly the richest among them, were despoiled of everything by main force. Our chapels are totally destroyed; and many Christians after losing all their goods, were forced to leave the country to save their lives.

In these two districts, the scene of desolation is heart-rending, it will take a long time to repair these ruins. True, Bishop Reynaud, the indefatigable protector of our rights and those of the Christians, has at last received some compensation, but it is far below the amount of our losses, and it finds passage very quickly into the hands of our unfortunate neophytes reduced to the utmost want by the persecution.

To close this chapter of our misfortunes, I shall only mention: 4. The district of Hang-tehou; and 5. that of Ning-po which have met with serious losses in two of their respective missions: In the former a residence and five chapels were destroyed; in the latter, three chapels. There also the Christians were treated as outcasts, beaten, despoiled, mutilated, separated from their children, driven from their country; and in order to save their lives and preserve their faith, were condemned to flee before the storm and to beg their rice, uncertain when they could take possession of their ruins and build a new home. This time has not yet come. May they who are interested in our ill-fated missions hasten by their prayers the return of peace, and ask of God that He may vouchsafe to strengthen the faith of our Christians whom He has so visibly sustained in the combat!

PAUL FAVEAU.

## NORTH AMERICA.

### UNITED STATES—LOUISIANA.

#### *Death of Sister Beatrice Hart.*

The present Notice will, doubtless, recall another, published in the *Annals*, (Vol. III., p. 486.) To the interesting article from the *New Orleans Picayune*, of April 25, 1896, were also added extracts from letters written by Sister Hart, Superioress of the Leper-Home. A letter from the same may likewise be found in Vol. VI., p. 82. To-day, we record the crowning of that last noble sacrifice filling up the measure of merits carefully garnered during thirty-seven years, by this true Sister of Charity.

Sr. Beatrice entered the Community in 1864, spent several years at St. John's School, Albany, then for twenty-two years filled office of sister-servant at St. John's Hospital, Lowell; being by her own voluntary petition in 1896, still fresh in the glow of her first fervor, transferred to the Leper-Home, then about to be placed under the charge of the Daughters of Saint Vincent de Paul.

Wonderful indeed,—wonderful beyond the power of words to express, or the world to understand, must be the grace of that sublime vocation binding the privileged one to her early choice of ministering to the sorrow-stricken and the outcast, to the end,—to the weary end, and then, oh! the triumph of perseverance!

Three years ago the remarkable conversion and happy death of an only and beloved brother came to Sr. Beatrice as an almost visible proof that her holocaust had found acceptance in the merciful Heart of JESUS, the pledge and loving security of the dearest interests of those who abandon all to follow Him. Father Cuddy C. M., of New-Orleans, administered the last sacraments to Sr. Beatrice,

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and the mortal pilgrimage of this heroic exile was closed by a brief illness September 6th. Surely such a death must have been precious in the sight of the Lord!

The following is from the *New Orleans Picayune*; September 8, 1901:

SISTER BEATRICE, FROM LEPER LAND,  
BROUGHT HERE YESTERDAY TO BE LAID AWAY

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*In the Grave Which is Her Victory, Fulfilling Her  
Highest Vows.*

“Sister Beatrice, the brave heroine of the Leper-Home, is dead— Sister Beatrice, the noble leader of the band of Sisters of Charity who six years ago volunteered for this work among the saddest and most desolate of God’s creation, and who stood by it to the end, with a courage and love that are only born of God.

“Six years ago, at the foot of Canal street; there took place a remarkable scene. It was a bright evening in April, and on the deck of the *Paul Tulane*, bound for Whitecastle, stood four Sisters of Charity. Whither were they bound? For the leper-land, whence they would return nevermore. For they were entering upon a life-work, requiring all the exalted heroism and courage of which human nature is capable; they were going forever into voluntary exile, to devote their lives and lavish all the gentle tenderness of their hearts and Christlike spirits upon those who are forever forbidden by law to mingle among their fellow-men, those who are abandoned by all, even the nearest and dearest, and whose cry: ‘Unclean, unclean,’ carries just as awful a terror with it to-day as it did in the old law, when the leper was condemned to find a home in the wilderness of abandoned tombs, to become a materialized spectre of Hinnom and Gehenna, to be at

than this no man hath, that he lay down his life for his friend.

“Yesterday evening Sr. Beatrice returned. She had accomplished her work. She had reached the height of human sacrifice, illumined by divine love. She had fulfilled her Christly commission: she had laid down her life for her friends,—and these friends were the outcast and abandoned lepers.

“Again a group gathered to meet the brave heroine. But this time there was no smiling white-capped sister to reach out her hand and smile, ‘I thank you.’ Sr. Beatrice lay cold in death, and the casket containing the remains was taken from the car and allowed to rest for a moment on the platform, whilst those who had witnessed the going forth and the coming home turned away to hide the tears that came unbidden to the eye. Then was told the sad story of this death. It was only two weeks ago that she began to complain. She had been attacked several times with malarial fever, but recovered entirely and when she felt a little depressed and experienced an attack of the old ailment, her gentle companions in the work of caring for the lepers did not entertain the least fear that it would prove fatal. On Tuesday week last she began to feel very ill, and her fever rose. But that day a patient lay ill unto death at the Leper-Home; a woman who had for a long time been slowly dying of the dread disease that had fastened itself upon her years ago and sent her from her home and loved ones a hopeless exile. Sr. Beatrice had always made it her duty to remain with the sick and dying at the leper-camp; never one that closed his or her eyes that this gentle sister was not near to whisper to the end the sweet words of consolation and hope. She had been in daily attendance upon this poor woman. She knew that the end was nigh. Her companions insisted that she should go to bed and leave them to sit up with the



dying leper woman, as they feared that she was taxing her strength too much. But not so thought Sr. Beatrice. She remained throughout the day at the bedside of this poor creature during the most loathsome disease that ever afflicted the human race. She saw how fast the woman was sinking, and when evening came and again her sisters begged her to retire, she said: 'No I will remain with poor Mary to the end.' And all that night she sat at the poor woman's bedside; all that night she prayed with her and consoled her, and whispered to her of God and Heaven and the beautiful home that would be hers when this earthly exile would be ended. At 10 o'clock the next day the woman breathed her last. With her own hands Sr. Beatrice prepared her for burial, and when all had been done and the tapers lit in that saddest chamber of death and the white pall spread over the poor worm-eaten creature, Sister knelt beside her and said a prayer, and then turning from the room, felt her heart grow faint. Feeling her head reel, she said to the sisters: 'I will go to bed now and take a little rest.'

"And she went to bed and to her eternal rest. At evening time, when the hour of the funeral came Sr. Beatrice was too ill to rise from her bed. And day by day she grew worse; the best medical attention from Whitecastle was secured, and on Wednesday when it was found out indeed how ill she was, an eminent physician from New Orleans went to the leper land to see her at the request of Dr. J. D. Bloom, house surgeon of the Charity Hospital, who was about to leave for Detroit. But all to no avail. On the morning of the 6th, Sr. Beatrice breathed her last, a willing victim on the altar of charity and self-sacrifice.

"For six years she has been a mother to these unfortunate people. She stood with her sisters among these poor, helpless outcasts, and forever-to-be-shunned ones and strove to bring into their lives as much brightness and happiness as

their poor lot could ever have on earth. She tenderly dressed their wounds and nursed and tended them, fed them when they were unable to lift their hands to their mouths any longer, stood at their bedside as the flesh slowly fell from their bodies, and to the end in their dreadful state of decay and death, cheered and solaced them with the most gentle devotion and hope of the life beyond. She lived there, with her three sisters, in an old, neglected, ruined home, occupying the only three habitable rooms in the building, but thinking not of the gloomy damp old mansion, infested by bats and midnight owls, not of the dilapidated rooms or creaking stairways that threatened to tumble with every step, not of the discomforts to which she submitted so gladly, but of the poor, helpless creatures to whom she had consecrated her life. Through her the spirit of love, brooded over the place, and each one of her devoted associates grew stronger daily because of her sturdy, helpful example and strong, sweet personality. She had no thought but of the lepers. She strove to humor their every whim. She always said: 'Poor creatures; they have so little in life, when they express a wish it is my greatest pleasure to gratify it.' She worked for them, she thought for them, she laid down her life for them. When it became known at the leper colony that she was dead, the greatest sorrow prevailed. The poor people wanted to come and look once more upon the face of their benefactress, but this had to be denied, as the remains were to be brought to New Orleans.

The news first reached the Superioress of the Charity Hospital and a special car was engaged to go to Indian camp and bring the body to the city. It was accompanied by two Sisters of Charity, who went from New Orleans on this special.

The train was due at New Orleans at 4 p. m., but it was after 5 when it was sighted in the distance. Sisters of



Charity from the local houses were at the dépôt waiting to receive the body. Very Rev. Father Weldon, C. M. pastor of St. Joseph's church, and Rev. Fathers Alton and Cuddy were also there. Mrs. William H. Dickson, President of the Lepers' Association; Messrs. Phelps, Lawrence, Fabbacher and Ponder, of the Board of Control of the Leper Home, were also present.

"The remains of Sister Beatrice were taken from the baggage car and the casket lifted from the rough box amid the tears of many. Then they were placed in the hearse and preceded by the priests and the acolytes, and followed by the carriages containing Sisters of Charity and a few friends, the cortège proceeded to St. Joseph's church, on Tulane Avenue, where the simple burial service of the Catholic church was read. Then Father Weldon gave the final absolution and the funeral moved on to the old St. Louis Cemetery, where the remains of Sister Beatrice were laid to rest forever in the ancient tomb of the Sisters of Charity.

"And there she was left; this brave, this strong, this valiant woman, who had fought such a good fight, who had won such a victory, whose utter self abnegation and self-effacement are the counterparts of the heroes of any age; who gave her life and her all for the sake of lepers, a voluntary exile and servant, far away from the gay, the busy world, putting aside the hopes and ambitions of life, the love of family and the bright dreams of youth and love, dead to all but the love of God and His helpless ones; dead to all but the nobility and heroism of her self-consecrated mission and the voice of the Master speaking in her heart; a devoted woman, who gave back the lie to the nineteenth century that the Bible is an old and worn-out fable, and CHRIST a myth. For in her beautiful work of self-sacrifice and devotion humanity was dignified, Christianity was strengthened, virtue was ennobled.

"A most beautiful tribute was paid by the members of the Board of Control of the Leper's Home to the gentleness, the devotion, the true worth, and the sublime heroism of SISTER BEATRICE."

### EXTRACTS FROM LETTERS:

Under date of June 11, 1896, Sister Beatrice writes;

"I was arranging flowers to place on the altar for Benediction this evening when I heard from all sides shouts of laughter from the lepers' cabins. They do seem really happy, and I know that the presence of the sisters has brought sunshine into their lonely lives. They seem perfectly content when near the sisters, and I forget all about their disease and its loathsomeness. Yesterday I was standing on the porch and one of the men was near, looking through a field glass across the river at some men putting up a sugar house. He turned to me: Sister, try if you can see them. I took the glass and put it to my eyes without thinking that this poor man's eyes are affected by the disease, so that unless the Lord preserves me especially there is nothing to hinder me from taking the disease in a short time."

She also tells of the erection of a statue of Saint Vincent de Paul, under whose patronage the work was placed. On the feast of this great Saint, July 19, writes Sr. Beatrice, all the patients of their own accord went to confession and communion for the *Sisters' Saint*, as they call our Blessed Father. Apart from the grace to them in the sacraments, it afforded us pleasure, because it was a spontaneous act of gratitude on their part..... We had two deaths during the month, one occurring the second day of the Retreat—both young men of thirty, but oh, such sights! Not white, as other dead bodies are, but deep brown, just like the russet shoes worn these days, their skin hard and shrivelled ....."



### A LEPER'S FUNERAL.

"Before we took charge of them they were thrown like dogs into the grave the same day they died. .... I have insisted on Christian burial as we understand it. Nothing short of a high Mass would satisfy Father Colton. The sisters sang. After Mass he made a very feeling exhortation to those present, showing how easy it is now for them to prepare for death, that in Heaven there will be no deformity or disfigurement, etc. Then the *Libera* was sung, the absolution was given and the procession formed for the cemetery, Father Colton leading. First came the men, next the women, last of all, the sisters. When we reached the grave, which Father Colton helped the day before to open, he blessed it and said the customary prayers. Then the body was lowered and we all came away, leaving the men (lepers) to fill the grave. .... We felt we had buried the bodies of the poor in the spirit of our Lord. Contrasting the reverent care these bodies received with what was done to those of their first associates who died here, has made a deep impression upon the lepers and has, they say, taken away all the sting of dying here."

In a letter of March 3, 1897, Sr. Beatrice records the death of the chaplain, the Rev. Michael Colton, a victim to his charity, as the disease to which he succumbed began from the revulsion of his stomach at the odor from the poor patients. Yet he stayed at his post till the end and even wished to be buried in the leper settlement.

## ILLINOIS

*Letter from REV. THOMAS A. SHAW, Priest of the Mission, to REV. A. MILON, Secretary General.*

St. Patrick's Church, La Salle, Illinois.  
Birthday of the Little Company, 1901.

REV. AND VERY DEAR CONFRERE,

*The grace of our Lord be always with us!*

The memory of Francis Regis is embalmed amongst priests and people of this old parish—since the solemn Triduum which opened here Nov. 18th, 1900, and was closed, Nov. 20th.

In our own humble way we endeavored to do our utmost to honor him whom the King delights to honor. "We took," as we say, "time by the fore-lock." A friend of our Community, the Very Rev. Vicar General O'Reilly of this diocese, had received his Bulls from Rome as auxiliary Bishop. The 21st, Sept. last, he was consecrated by the Apostolic Delegate Mgr. Martinelli in the cathedral of Peoria. I had the honor and enjoyed the happiness of being present—that was the day after the banquet, I urged the request, which he granted, to open our triduum with all the richness of the ceremonial. This, the chief point was gained.

There was the church—altars, sanctuary, and nave, to wear the most costly and artistic dress our judgment could pronounce upon, and our purse could meet. Hardly had we decided, when one of our most excellent Catholics, a dry-goods merchant, Mr. Francis Kilduff, insisted on having the pleasure and enjoying the honor of draping the old temple, already beautiful in fresco by a Roman artist. The taste of our merchant was exquisite. The sanctuary was hung in folds of red damask fastened to the two mag-



nificent corinthian columns that supported the sanctuary canopy; thence, from the sanctuary columns on each side of the nave as far as the doors, wavelets of crimson, emphasized at regular intervals by rosettes reaching the doors; then making a serpentine winding, they went covering the whole choir front. The martyr's colors indeed were very pronounced. So far, so good, for the preparations!

But we must have a large picture and as far as possible a faithful picture of the grand old Martyr-warrior! We had such in the days of my boyhood! in the *forties*, when Francis Regis Clet was declared Venerable. Copies under the great Superior General, Father Etienne, were engraved, and sent to our houses in every land, and, of course to our *alma mater*—the old Barrens Seminary. I wrote, but failed to obtain a copy. While very anxious, it occurred to me, that our *Annals* had what I wanted. After searching I found nearly what I longed for—any how I possessed the chief features of my picture, the head, the expression. The prize was worth all the labor and anxiety, and I have had the good fortune, to see stand out from the canvas and struck off from the plates, the beautiful and cherished, venerable and Blessed old Confrère and Martyr, kneeling in his Chinese garb with clasped hands and eyes calmly raised to Heaven, at the foot of the gibbet, on which he was to be strangled. The five-ft. painting of our Blessed hero, set in costly gilt frame was handed over to the Sisters of Charity, that they might, as they did, display it in the most conspicuous place in the sanctuary near the shrine of the first Founder, adorned with all that their taste and tact and love could inspire to show honor to their Martyr-brother. We were not satisfied with ordering a few pictures of Blessed Clet, but had arranged that no family of this parish would be without one. The great occasion had been announced, the hours of the Masses

and Benedictions; of Confession, the list of Indulgences, the dignitaries that would share in the celebration: The occasion was fast nearing us. Would, I said oftentimes, would, the Blessed Relic be here. Oh! how much would it add to the solemnity to actually kiss and let the great multitude venerate a portion of that body that underwent, for the cause of JESUS CHRIST, spoliation, torture and strangulation! The relic had not come!

The triduum opened Sunday, Nov. 18th, with solemn pontifical Mass, and with a church filled with real adorers. Our old stone pile, never looked so venerable, so heaven-like, so worthy of God, the Holy and the True. The altar ablaze and the house all filled with the fragrance exhaled from the crimson and white natural roses, the sanctuary adorned with the court—the Prince of the Church and distinguished clergy—deans, doctors, Superiors of Benedictine Order and confrères, our boys under the charge of the Brothers of MARY. The vestments imported from your great silken city of Lyons, the rich red plush golden threaded, the music, the sermon, the crowds of Communions, made of that glorious solemnity in honor of our Blessed Clet an *epoch*, a *memoriale* for priests and people of this old parish.

One of the beautiful and simple features of the opening day was, that one of our Fathers accompanied by two acolytes passed from one to another of the immense throng handing to each adult a folded engraving of our glorious Athlete, each person accepting the gift, with that smile which betokens the Catholic soul's love for JESUS CHRIST and His martyrs. Whilst the devotion to the first Father of the Mission is deeply rooted here, and that of the Blessed John Gabriel, love for the grand old septuagenarian Martyr will not be less. The first baby-boy for baptism directly after the triduum carried the name of Francis



Regis! "Coming events cast their shadows before!" *Quis erit puer iste?*

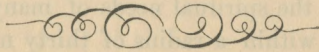
Thus, in our humble way, we tried to glorify Francis Regis, our Brother, whilst we did not forget the great land of Missionaries. Oh! may the pleading of our glorious Athlete go far with the GOD of Blessed Francis Regis, to raise up amongst us if they are not, and increase amongst us if they are, men *apti ad omne opus bonum*, spending themselves and wishing to be spent for CHRIST.

Remember me most kindly to our Father General and each of the confrères. May GOD bless you.

Believe me,

Your affectionate confrère in S.V. and our BB. MM.

THOMAS A. SHAW, C. M.



GERMANTOWN—PENNSYLVANIA.

Golden Jubilee

Saint Vincent de Paul's Church.

1851-1901

HISTORY OF THE PARISH

The Rt. Rev. Francis Patrick Kenrick, Bishop of Philadelphia, called the Priests of the Mission to assume the direction of his recently established Seminary of St. Charles Borromeo.

They took possession of the Seminary located at Eighteenth and Race streets, or, as then styled, Schuylkill Fifth and Race, under the presidency of Very Rev. Mariano Maller, July 11, 1841. They continued the work until July 1854; when the recall to Europe of several members of the society forced them to relinquish it.

During the time of their administration of St. Charles Seminary, the Rev. professors were called upon by the Bishop to attend to the spiritual needs of many of the Catholics who lived within a radius of thirty miles of the city. Among the places thus attended, and of which there is a record, are "Hamilton Village in the Borough of West Philadelphia," Ivy Mills, Kellyville, Nicetown and, occasionally, Burlington and Camden, N. J. This condition of affairs continued until 1849, when the Bishop requested the society to take steps for the erection of a "Church, a rectory and a House of Education in Hamilton Village in the Borough of West Philadelphia." At the request of the Bishop a corporation was formed for this purpose.

In April, 1849, the following gentlemen were incorporated: Rev. Thaddeus Armat, Rev. Michael Domenec and



Messrs. M. Anthony Franey, William Wilcox and John Sullivan.

Some delay attended the clearing up of an obscurity in the title to the property which the Board of Trustees had determined to purchase in the Borough of West Philadelphia. It was during this delay that the Bishop requested the society to take permanent charge of the Catholics residing in Germantown, Nicetown and the vicinity. As Father Domenec had been for some time attending to the parish at Nicetown, he was designated as the most available to undertake the erection of the new church in Germantown.

Ground for this purpose was secured on the corner of Price and Evans streets in 1849. The corner-stone was blessed and placed in position by Bishop Kenrick on the 2nd of September of the same year.

The Bishop was assisted in the ceremony by the Rev. John B. Tornatore, C. M. as deacon, the Rev. Dr. William O'Hara, sub-deacon and the Rev. Michael Domenec, C. M. as master of ceremonies. The students from St. Charles Seminary added to the solemnities by their presence. A large concourse of people, Catholic and non-Catholic witnessed the ceremony and listened to the sermon of the Bishop.

In a cavity of the coner-stone a leaden box was placed. It contained some papers of the time, a few coins of the year and a parchment upon which the following in Latin was written:

On this, the second day of September, A. D. 1849, Pius IX being Supreme Pontiff, Zacharia Taylor being President of the United States, William F. Johnston being Governor of the State of Pennsylvania, and Mariano Maller being Visitor of the Congregation of the Mission in the United States, the corner-stone of this Church edifice, erected to the honor of Almighty God, and bearing the

title of St. Vincent de Paul, was placed in position by the Rt. Rev. Francis Patrick Kenrick, Bishop of Philadelphia. There were present Rev. John B. Tornatore, C. M. and Rev. Michael Domenec, C. M. a number of the clergy of Philadelphia and a large concourse of people.

In 1876, Bishop Domenec related to a few friends some of his experiences when it first became generally known that he was to erect a Catholic church in Germantown. He was earnestly remonstrated with by some of the inhabitants upon the folly of such an undertaking; others declared that they would see that no property could be secured for his purpose; while others, still more earnest in their views, but less discreet, declared that they would make use of force to prevent the carrying into effect of his plans. Hence, when the day appointed for the placing of the corner-stone came about, a few scores of the disorderly element assembled on the ground and in the vicinity, and attempted to prevent the carrying out of the ceremony. But there was present a good number of Father Domenec's friends, and their determined attitude soon made it evident that no successful interruption of his plans for the day would be suffered to pass without a fitting rebuke. Hence, after some little noise and the throwing of a few stones, the disorderly element all took their departure, and the ceremony went on without further interruption.

The edifice, as we of to-day know it, was not all undertaken by Father Domenec in 1849, but only the part that extends from the front to the eastern line of the transept. As the walls of the church are very high the truncated building must have presented an odd appearance; and it was on that account styled by the facetious, Father Domenec's folly. But, when some years later, the building was completed, the wisdom of Father Domenec's plans became evident to every one.



All who participated prominently in the ceremony of September 2, 1849, have passed from this life.

Bishop Kenrick was promoted to the Archiepiscopal See of Baltimore in 1851; and after a life most fruitful in deepest learning and most laborious in good works, he was called to his eternal reward in 1863.

Father Domenec, the master of ceremonies on the occasion and also the builder and first pastor of St. Vincent's, was consecrated Bishop of Pittsburg December 9, 1860.

He was transferred to the new See of Alleghany, January 11, 1876; and resigned July 11, 1877. He soon after returned to his native place, Tranagona, Spain, and there after a very laborious life died, January 5, 1878.

The Rev. Dr. William O'Hara, who was sub-deacon at the ceremony, became soon after pastor of St. Patrick's Church, Philadelphia; and was consecrated first Bishop of Scranton, July 12, 1868. He governed wisely and well the Church of Scranton during thirty years, and died in his Episcopal See, February 3, 1899.

The Rev. John B. Tornatore, C. M., who was deacon on the occasion, owed his coming to the United States to the warm friendship that sprung up between the future Bishop of Philadelphia when a student in Rome and his Professor of Theology, Father Tornatore. When in after years the student became Bishop of Philadelphia, and when he had determined to establish a seminary in his Episcopal See his thoughts turned to the friend and Professor of his student days, and he repeatedly and urgently invited him to come to his assistance in his cherished undertaking. It was in compliance with the Bishop's invitation that Father Tornatore became a member of the early Faculty of St. Charles Seminary.

He died the death of the just in his eighty-fifth year, March, 1864, at the Barrens, Perry County, Mo.

The number of Catholics in Germantown in 1849 was very small; and hence the means necessary to meet the expenses of erecting the church edifice were accordingly limited. Consequently, Father Domenec was compelled to go slowly with the work, and it was not until July, 1851, that the building was sufficiently advanced to permit it being used for the worship of God.

When the day of dedication came around Bishop Kenrick was absent from the city, and the Vicar General, Very Rev. E. J. Sourin officiated at the ceremony and preached the sermon. Father Domenec was celebrant of the Mass.

The reader may imagine the joy that filled the hearts of good Father Domenec and the small but fervently earnest flock that had gathered on that memorable occasion around the lowly altar he had succeeded in erecting in the Germantown of that day. His long, wearying and oft disheartening labors were forgotten in the joy of that morning. The many willing sacrifices that his small flock had made to aid him in erecting a temple to the Living God, were then recalled in thanksgiving for the faith that had prompted them to make such manifestations of their love for 'the beauty of God's House.' His people had now a Church of their own; no more would they be forced to go to places remote from their homes to fulfil the duties of religion; no more long walks in winter's cold nor in summer's heat, in snow or rain to Manayunk or to Nicetown.

The names of all those who formed that small, devoted flock on the memorable morning of July 13, 1851, would be here willingly recorded, were it not that time and the mutations that it brings render this impossible. However, the names of some few, who took a prominent and active part in aiding Father Domenec in his work of erecting the



church, may be here mentioned without at all wishing that any invidious comparison should be made with regard to those whose names and merits are not here recorded, but are, we fondly trust, recorded and rewarded on high. Among the names and the memories that are held in grateful remembrance, are the following:

The late Miss Margaret Provost, whose benefactions to the poor were known to be many, but whose real number and merit were known only to God, was ever prepared to aid most generously in every work of the parish.

Mr. and Mrs. Camille D'Invilliers, who were prodigal of both time and means in aiding Father Domenec, were ever firm and true friends of St. Vincent's.

Mr. Daniel McKenny, Sr., was always foremost in aiding Father Domenec to give to Germantown a Catholic church.

Mr. and Mrs. James Carroll deemed no labor too much, no tax too heavy to aid in securing a church for the few scattered Catholics of the vicinity.

Among the warmest and most earnest of Father Domenec's friends were the Messrs. Reilly, four brothers, Daniel, Thomas, Philip and Patrick. The Messrs. Reilly were among the very first, if, indeed, they were not the first Catholics to make Germantown their home in the early half of the last century. They were always earnest and generous in supporting Father Domenec's plans.

Mr. Louis Laforgue and his sister, Miss Laforgue, were generous of means, time and labor in every work connected with the early days of St. Vincent's.

Mr. Archibald Loughery was tireless in aiding to secure funds and in giving assistance to enable Father Domenec to realize his plans.

Mr. John Nolan was equally indefatigable in his labors and in his endeavors to aid in securing a church for Germantown.

Mr. Francis Keenan was among the few and the earnest ones who spared themselves not when there was need of work, and of will and all that these terms imply to help Father Domenec's plans to be carried to success. He was one of a few who time and again walked from Flourtown to be present at Mass at St. Augustine's Church at Fourth and Vine streets.

Mr. Miles Daily was one of those upon whom Father Domenec could always rely for assistance in carrying out his plans and for help in all his needs.

Mr. David O'Conner was always ready to come to Father Domenec's succor when need pressed heavily upon him; he was a friend in need, and hence a friend in deed.

Messrs. Patrick Hughes and Arthur Mullin were also numbered among the true and tried friends that could be counted upon in the trials and troubles that were the lot of Father Domenec in building St. Vincent's.

Mr. Michael Meehan was one of those that witnessed the dedication; he was also one of the earnest and trustworthy friends who tired not in aiding in every manner in his power to secure a church for Germantown.

Mr. Joseph Mc Collough was also among the earnest workers of that trying time; he was ever ready to lend a helping hand in aiding Father Domenec to realize his cherished purpose.

But what shall be said of "the devout female sex?" Of that portion in every flock that ever stands ready to give their means, time and exertions to forward every work of religion and charity. The ladies of the early days of St. Vincent's were not wanting either in good-will or in exertions to aid Father Domenec in his efforts to secure a church for Germantown Catholics. A few have been mentioned already, some in connection with the names of their husbands because of the certain knowledge at hand. And some names are no doubt passed over that would be grate-



fully recorded here, if they could now be recalled! but time—fifty years of it—has rendered the memory of a few survivors not as vivid nor as prompt in recalling names as it was when St. Vincent's was first dedicated to the service of GOD. A few names of the ladies who were actively connected with the early days of St. Vincent's are still held in grateful remembrance by some who witnessed the first dedication and are still numbered in St. Vincent's flock.

The first teachers of our Sunday School were Miss Johnston Miss Margaret Provost, already mentioned, Miss Armat and Mrs. Campbell.

Miss Johnston opened the Sunday School with three pupils; but it grew in a short time to a score or two. Miss Johnston became a Visitation Nun in Baltimore and was recently called to her eternal reward.

Mrs. Campbell and Miss Armat were foremost in every good work in the early days of St. Vincent's.

All these Sunday School teachers of fifty years ago are, we trust, at rest with GOD.

Mrs. Daniel Reilly, Mrs. Thomas Reilly and Mrs. F. Patrick Reilly were earnest and persevering in aiding Father Domenec in his great work of building St. Vincent's.

Mrs. Elizabeth Keeley was one of those who deemed no work too difficult, no time too precious if she could thereby contribute to the securing of success for Father Domenec's labors. Mr. and Mrs. O'Farrell were also numbered among Father Domenec's earnest and true friends in the struggles that were his daily experience in founding St. Vincent's. Mr. and Mrs. Pellestring were among the early members of Father Domenec's flock, and were always earnest and sincere in their duties as Catholics and oft lent a helping hand in the work to be done. The three Misses McCullough were ever devoted in forwarding every work undertaken in aid of St. Vincent's. There were four sisters of the name; one is still among us, and

we will not shock her by sounding her praise for the good in those struggling days. Miss Dwyer was among the earnest and self-denying workers of that time. Miss Mary Morris—later Mrs. Francis Keenan—rivalled her worthy husband in both work and good-will for St. Vincent's. Miss Margaret Delaney—later Mrs. Michael Meehan and her sister, Miss Mary Delaney were also numbered in the small flock intrusted to Father Domenec's care. They were tireless in their exertions for the success of the work undertaken for St. Vincent's.

Miss Rosanna Henney—later Mrs. Joseph Antill—was numbered among the first few Catholics that made Germantown their home between the year, 1840 and 1850. She was one of the earnest and devoted band that rallied to the aid of Father Domenec in his trying work to found a church in Germantown. As a pledge of zeal in the cause of religion Mr. and Mrs. Antill gave three of their sons to the service of God's Church.

All those whose names we have given above were connected with the early days of St. Vincent's—from the placing of the corner stone in 1849 to the dedication on July 13, 1857. They are now all numbered with God's "faithful departed." No words of ours may now be taken as flattery "to their dead cold ears." Their true praise is found in having done in their day a full share to advance the interests of "God's Kingdom on earth," and of having formed their lives in conformity with His holy Law so as to entitle them, as we fondly trust, to a share in His eternal Kingdom.

A few, we are happy to say, of those who took part in or witnessed the events of those early days in St. Vincent's history, are still numbered in the flock that now assembles around the altar with which so many of their holiest and most cherished recollections are linked. To sound their praises here would be akin to flattery. Suffice it to say



that we do not know any one of them whose life does not exemplify fidelity to the teachings of St. Vincent's.

As soon as the financial obligations incurred were discharged, Father Domenec began to prepare for the completion of the edifice. He met with some delay caused by the financial panic of 1857, but the completed church was finally ready for dedication in 1859. On Nov. 9th of that year Bishop Wood celebrated Solemn Pontifical Mass and Archbishop Kenrick of Baltimore preached the sermon of dedication.

Father Domenec remained but a short time to share with his devoted flock the advantages of their enlarged church. He was as already noted, consecrated Bishop of Pittsburg, Dec 9, 1860.

The Rev. James Rolando, C. M. became the second pastor, he assumed charge, Dec. 9, 1860. He erected the present beautiful pulpit, and procured the bell that still calls the people of St. Vincent's to worship God. The bell was solemnly blessed April 7, 1861, by Bishop Wood assisted by Rev. Charles McMonigle of the cathedral as deacon, Father Rolando, as sub-deacon and Rev. James More, as master of ceremonies.

Father Rolando was called to Italy in May 1862. He became vice-president of the Missionary college of Brigoli-Sala. He returned to Germantown in 1868, and after some months was called to Paris, where he remained until 1871. On his return to the United States he was appointed pastor of St. Vincent's Church, St. Louis, Mo. In March, 1873, he became Visitor of the Congregation of the Mission, and occupied this office until 1879. He died November, 1883, at St. Vincent's Seminary, Germantown.

In May, 1862, the Rev. William A. Ryan, C. M. became the third pastor. He procured the present grand organ. Father Ryan was succeeded by the fourth pastor, Rev. Denis Leyden, C. M. in March, 1863. Both the latter pas-

tors are now living at a ripe old age in retirement, the former in Baltimore, Md., the latter at St. Mary's Seminary, Perryville, Mo. Father Leyden filled the office of pastor until August 1868. It was during his time that the two school buildings were erected.

The school for girls was first opened in 1866 on the grounds, on East Cheltenham Ave., now occupied by St. Vincent's Seminary. On the completion of the present building on East Price street the school was transferred to it in 1867. The Girls' School was conducted by the Sisters of Charity for one year. Since 1867 the Sisters of St. Joseph from Chestnut Hill have been conducting it, and have won well deserved praise from both pupils and parents.

The Sodality of the B. V. M. was established during Father Leyden's time by one of the assistants, the Rev. R. J. Fitzgerald, C. M. on Dec. 8, 1865. The Sodality is now, as it has been from its establishment, one of the powers for good in the parish. Father Fitzgerald died while pastor of St. Joseph's church, New Orleans, La., in November, 1891.

The Rev. John Hayden, C. M. was acting pastor from June to November, 1868. He then became Visitor of the Congregation of the Mission, and died while on a visit to St. Vincent's college, Cape Girardeau, Mo., November 2, 1872.

The Rev. James Knowd, C. M. became pastor in 1869 and continued in the office until his death, March 28, 1880. It was during Father Knowd's term of office that the Enterprise Catholic Library Association was organized April 19, 1871. It is now known as the Enterprise Literary Association, and from it has sprung the dramatic clubs that have done so much for and have deserved so well of the patrons of St. Vincent's Hall.

He also organized the Ladies of Charity in 1869. This



society continues its benevolent work among the needy sick.

The men's Temperance Beneficial Society, which has proven a means of much good to the members and an advantage to the parish at large, was organized by Father Knowd, April 15, 1873. The Temperance Cadets owe their organization also to Father Knowd who, after the men's society had been formed, turned his attention to the formation of a like society for boys.

The Rev. D. W. Kenrick, C. M. assistant during the greater part of Father Knowd's term, was his zealous coadjutor in these movements and in every work undertaken for the benefit of St. Vincent's flock. He is now, at an honored and still active old age, pastor of St. Vincent's Church, St. Louis, Mo.

The Rev. P. V. Byrne, C. M. was Father Knowd's successor as pastor. Father Byrne had been assistant during the three years immediately preceding Father Knowd's death. Hence, on becoming pastor, he found himself the shepherd of a flock whose needs he understood and of whose good will he felt assured. Father Byrne had the church renovated and refrescoed in 1880. It was the first renovation since the re-dedication in 1859. The old paintings, crude both in design and execution, gave place to works of much artistic merit. The Church renovated was solemnly reopened on the Feast of the Translation of the Relics of Saint Vincent, Sunday, May 1, 1881. The Rev. Dr. Horstmann, now the well-known Bishop of Cleveland, preached.

Father Byrne erected the present spacious hall during 1884 and 1885. Father Byrne organized the Conference of St. Vincent de Paul in the parish in March 1879. The local Conference is a branch of a world-wide organization whose labor is given unostentatiously to assist the needy. The greatest praise of the society is in the good done, and in the quiet and unobtrusive manner of doing it. He or-

ganized the ladies T. A. B. Society, October 4, 1885. It is one of the active organizations that may always be counted upon to second any good work of the parish.

The Dorcas society, the members of which give no small share of their time to aid the needy, owes its existence to him. Father Byrne is now President of St. Vincent's College, Chicago, Ill.

The Rev. T. M. O'Donoghue, C. M. succeeded Father Byrne as pastor, Feb. 1887. Father O'Donoghue erected the present parochial residence. He was, after a term of nearly five years as pastor, appointed Vice-president of St. John's College, Brooklyn, N. Y.

The Rev. P. McHale, C. M. in September, 1891, succeeded as pastor. He organized St. Cecilia's Reading Circle. He is now President of St. John's College, Brooklyn, N. Y.

The Rev. James Durkin, C. M. succeeded him as pastor, November, 1892. Father Durkin occupied the position but a short time. He died May 20, 1893.

The Rev. James J. T. Landry, C. M. succeeded Father Durkin, and occupied the office until September, 1894. Father Landry died at Baltimore, May 1899.

The Rev. J. V. Talley, C. M. became pastor in September, 1894. During his time the church was renovated to the extent of a new floor, new pews, marble wainscoting and a steam heating plant. Father Talley died at Niagara University, March 29, 1898.

The Rev. G. V. McKinney, C. M. succeeded Father Talley as pastor, January 1897. Father McKinney organized the Men's Holy Name Society, April 17, 1898. This society is exclusively for men. It is an organization that reflects credit both upon the members and upon the parish. Soon after the men's society was formed, Father McKinney organized also the Junior Holy Name Society



for Boys. This society, like the men's, is productive of much good.

In September, 1900, the Rev. T. M. O'Donoghue, C. M. succeeded Father McKinney as pastor. Father McKinney is now on the staff of St. Vincent's Seminary, Germantown.

The present is Father O'Donoghue's second term as pastor. It was under his direction that the renovation of the church edifice both externally and internally has been done. He still continues to be Director of the Missions. A band of six Missionaries resides at St. Vincent's. This renovation has been undertaken both because the building needed it and because it was a fitting preparation for the celebration of the Golden Jubilee of the parish.

The artists, to whom the building owes its rejuvenated and beautiful appearance, are Messrs. Arnold and Locke of Fulton street, Brooklyn, N. Y.

We may, we trust, be permitted to take a glance back to the early days of St. Vincent's from our present standpoint of the Golden Jubilee. For the information of a few survivors, and because the occurrences are part of the history of St. Vincent's early days, we give a brief list of the three earliest marriages celebrated in St. Vincent's, and also a few of the earliest baptisms.

The first marriage, at which Father Domenec officiated in Germantown, was on February 13th, 1851; and the contracting parties were Michael Campbell and Mary McGrath; the witnesses were James Vitali and John Sullivan.

The second took place on October 25th 1851, and the contracting parties were Richard Cribbon and Ann Prior; the witnesses were Peter Glean and Margaret Cottle.

The third took place on November 22, 1851, and the contracting parties were Francis Keenan and Mary Morris; the witnesses were Patrick Kenny and Bridget Dwyer.

The first baptism was that of Gerald Moran, born

September 2, 1851, of Bernard Moran and his wife Mary Connery; the sponsors were Thomas Connery and Mary Connery. The second was that of Michael Burns, born September 3, 1851, of Patrick Burns, and his wife Ann Burns; the sponsors were Bernard Toner and Mary Gallagher.

Both of the above bear the date of September 7, 1851.

The third was that of John Dougherty, born September 19, 1851, of Hugh Dougherty and his wife Bridget Dougherty; the sponsors were Daniel Murphy and Margaret Dougherty, dated September 21, 1851.

We find in the records that Joseph Middleton of Chestnut Hill and his seven children were baptized April 3, 1854. The well-known Rev. Dr. Thomas Middleton, O. S. A. of Villa Nova College, was one of the seven.

The territory within which the priests of St. Vincent's attended sick calls in the early days of the parish, now embraces, besides St. Vincent's, the following parishes: Our Mother of Consolation at Chestnut Hill; the Immaculate Conception at Jenkintown; The Presentation at Cheltenham; Holy Cross at Mt. Airy; St. Francis of Assisi, Germantown; Holy Angels at Oak Lane and old St. Stephen's, Nicetown; which parish by the way, was given in perpetuity to "the Priests of the Congregation of the Mission" by Bishop Kenrick on September 19th, 1851. It was served by them from October, 1851, until July, 1853, and then because of the recall to Europe of several members of the Society, it was returned to Bishop Neumann, at that time Bishop of Philadelphia.

The Parish Schools had for the year ending in June last 1067 pupils; boys 532, girls 535. These numbers were in part made up by pupils coming from adjacent parishes.

A brief glance only has been given of the early days of the parish, a few words have been said of its visible works, its societies, its schools; and of some of the good that has



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resulted from these agencies. But there remains unrecorded here a far greater and a much more precious good done to souls. This good is known both in its extent and in its merits to GOD alone. With Him we are well content to leave this knowledge.

H.——C. M.

*Memorial Souvenir.*

## PRIESTS ORDAINED TO THE HOLY MINISTRY

FROM THE PARISH OF

SAINT VINCENT DE PAUL, GERMANTOWN

Saint Vincent's Parish has during its fifty years of existence given to the service of the Church seventeen Priests.

The Rev. Thomas J Reilly, a native of the parish, was the first ordained, January 21, 1869.

The Rev. Edward A. Antill, C. M., a native of the parish, was ordained in 1879, and the first of three brothers two of whom received ordination later.

The Rev. James V. Devine, C. M., a resident of the parish from early childhood, was ordained in 1879.

The Rev. Robert A. Lennon, C. M., and the Rev. Francis X. Antill, C. M. were ordained in 1883.

The Rev. William J. Maguire was ordained in 1889.

The Rev. Theodore B. Mc Cormick, C. M., the Rev. John M. Nichols, C. M. and the Rev. Eugene A. Antill, C. M. were ordained in 1891.

The Rev. James V. O' Brien, C. M., the Rev. Edward J. Quinn, C. M., the Rev. G. V. Mc Kinney, C. M., and the Rev. William Musson, C. M. were ordained in 1892.

The Rev. J. A. Tracy, C. M. was ordained in 1895.

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[The Rev. John O'Byrne, C. M., the Rev. John Maher, C. M. and the Rev. Joseph S. Kelly, C. M., were ordained in 1900.

All the seventeen, except two, were born in the parish, and all received there their first Communion and Confirmation.

From The *Philadelphia Catholic Standard and Times*,  
October 5, 1901, we have the following:

## ST. VINCENT'S DAY OF JUBILEE

### FITTING OBSERVANCE OF THE PARISH'S GOLDEN ANNIVERSARY.

Joy unalloyed was the portion of the zealous Sons of Saint Vincent and their devoted flock in Germantown on Sunday last. In the presence of the chief Shepherd of the diocese, Archbishop Ryan, his auxiliary and scores of the local clergy, both diocesan and regular, the priests and people of Saint Vincent de Paul's celebrated the Golden Jubilee of their parish. Fresh from the hands of artists and artisans, the venerable edifice presented a most beautiful appearance, and the scene when the procession entered the sanctuary was one calculated to engrave itself on the mind of the beholder. As the cross-bearer left the sacristy at the head of the line of ecclesiastics and altar boys the myriads of tiny electric bulbs around and above the tabernacle shone forth; a second later those surrounding the statues of the Sacred Heart and of Saint Vincent de Paul at either side of the main altar lent their radiance to the scene.



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# **PROGRAM OF MUSIC**

## **SOLEMN MASS**

Largo . . . . .	Handel
Ecce Sacerdos . . . . .	De Witt
Mass No. 3. (The Imperial). . . . .	Hayden
Offertory—Deus Tibi Laus et Honor . . . . .	Mozart
Veni Creator . . . . .	Handel
Grand March—Coronation . . . . .	Kretschmar

## **VESPER SERVICE**

Domine Ad Adjuvandum. . . . .	Corini
Dixit Dominus . . . . .	Corini
Laudate Pueri . . . . .	Corini
Laudate Dominum . . . . .	Moderati
Magnificat . . . . .	Marzo
Salve Regina . . . . .	Millard
O Salutaris (Duett). . . . .	Barili
Tantum Ergo . . . . .	Aldega

## **SERMON BY THE ARCHBISHOP.**

The sermon was delivered by Archbishop Ryan, who began by reading from Job xxix., 11th to 16th verses, inclusive.

After expressing gratitude to the Sons of Saint Vincent for all they had done for the Diocese of Philadelphia as directors and professors of the Seminary and also for their great work in Germantown, the Archbishop selected as the subject of his discourse reflections on the life and mission of the great Saint after whom the church was named and who was the Founder of the Congregation of Priests who have always had charge of it. Amongst other things His Grace said:

“One of the many evidences of the materialism of the

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**ORDER OF EXERCISES**

FOR THE

**GOLDEN JUBILEE CEREMONIES**

**SAINT VINCENT DE PAUL'S CHURCH**

**GERMANTOWN, PHILADELPHIA**

*SEPTEMBER 29, 1901.*

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**SOLEMN HIGH MASS AT 11 A. M.**

CELEBRANT

**RT. REV. EDWARD F. PRENDERGAST, D. D. V. G.**

ASSISTANT PRIEST

**VERY REV. C. A. McEVOY, O. S. A.**

Pastor of St. Augustine's

DEACON

**REV. DANIEL O'CONNOR**

Pastor of St. Agatha

SUB-DEACON

**REV. E. A. ANTILL, C. M.**

Seminary, Cheltenham Ave.

SERMON

**MOST REV. P. J. RYAN, D. D., LL. D.**

Archbishop of Philadelphia

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**SOLEMN VESPERS AT 7 30 P. M.**

SERMON BY

**REV. D. J. DOUGHERTY, D. D.**

Of Overbrook Seminary



present age is the fact that not only systems of government and of political and social economy, but systems of religion also are sought to be tested and their relative merits determined by purely human standards of utility. The question is now asked, what form of religion has rendered nations most happy, most industrious and progressive—what attends most particularly to the wants of the poor and the sufferings of our race and by these attentions renders their lot more tolerable? In other words, what religion proves the best temporal friend of humanity? The Catholic Church, whilst recognizing no possibility of comparison between herself and any Christian society outside her pale, as regards the Divinity of her origin and the truth of her faith, whilst protesting too, against such a purely human standard of judgment as this temporal utility and declaring that the object of her sublime mission is to purify and elevate human souls, not merely to ameliorate the condition of human bodies or minister to the temporal interests of mankind—the Catholic Church, with such a protest made in advance, should she condescend in this, as in many other cases of controversy, to yield to the weakness of her opponents, and consent to meet them on the battleground selected and fortified by themselves, could prove to the world that she has been, is and ever must be, from her principles and her institutions, the greatest and truest friend of humanity; that, acting out these principles, supernatural in themselves, yet natural and human in many of their effects, she, like her Founder has best healed the corporal as well as the spiritual diseases of the children of men, not only preaching the Gospel to the poor, but ministering to the blind, and the lame, and the deaf, and the leper. The deeds of beneficence performed by such men as Saint Vincent de Paul, the great French philanthropist of the seventeenth century and Founder of the

Sisters of Charity, were not the offspring of individual sympathy alone, but the legitimate growth of Catholic principles. This mission of the Church was foreshadowed in the act of the Prince of the Apostles when, at the opening of his great career after Pentecost, he beheld the cripple beggar at the gate that was called *Beautiful*, healed him in the name of JESUS and sent him into the temple bounding for joy and thanking the Most High for his restoration. This man, poor at once and diseased, was the representative of humanity, and Peter's action foreshadowed the Church's mission when she, by such men as Vincent de Paul, should bend to the sufferer, win his heart by her miracles of mercy, and send him bounding through the *beautiful gate* of charity into the new temple of Christianity.

"Though the world outside the Church is forced to applaud the deeds of charity of such men as Vincent, yet it rarely understands their character and still more rarely does it see that their beneficence is the supernatural offspring of their Catholicity. It has not the key to their character and understands not the philosophy of their charity. When the infidels of Paris desecrated a Catholic church of that city and changed it into a pantheon for reason and hero worship, and placed there the statues of pagan sages and French philosophic infidels because they were esteemed friends of humanity, public opinion forced them, despite their satanic hatred of everything Catholic or especially sacerdotal, to place there also a statue of Vincent de Paul. There stood the Catholic priest amidst pagan and infidel philanthropists. Yet how out of place he seemed—how different his character and motives from those of the men whose statues stood around his—though in deeds of philanthropy he excelled them all.

"It is a remarkable and suggestive fact in the history of mankind that the men who sought least of all the esteem of



the world—the men, in fact, who asked of the world but the charity of its silence and the privilege of remaining unknown—who even esteemed its contempt much more highly than its applause, for the one gave them occasions of humiliation and therefore of merit, whilst the other endangered their humility; that these very men are now the most honored by the world which once affected to despise them. The world feels its weakness and does honor to the magnanimity which despises alike its praise and its censure. These are the men—the saints of God—whose permanent fame is far superior to that of the world's heroes. They are not merely honored as men of the past, but invoked as men of the present. They live now, as really as when on earth, in the vitality of the Communion of Saints. Their relics enshrined in gold and silver and precious stones, are upon our altars; and their spirits, not figuratively, but in reality, still live and pray and praise and do good deeds of charity to men. The friends and foes of religion unite in doing them honor and looking at them from different standpoints.

“The world has its popular and unpopular saints. The recluses, hermits and contemplatives of all kinds belong to the latter class, and men like Saint Vincent de Paul belong emphatically to the former. ‘These are the men,’ it exclaims, ‘that, unselfish even in their piety, go out into the world to do good, feeding the hungry, clothing the naked, burying the dead, consoling the broken-hearted. In these things consist pure religion and in these alone modern philanthropy.’

“The world sees, understands and praises all these things, for the world loves itself and likes to see humanity relieved. Yet, Brethren, despite the opinion of the world, was Vincent de Paul nothing better or more holy than these very recluses whom modern sages and philosophers would equally

condemn? Their spheres of action were different, but their principles and motives identical, and they must stand or fall together. In the Church there is wonderful variety and as wonderful unity—variety in external duties, unity in interior motives; variety arising from individual temperaments perfected and directed, but not substantially changed, by religion: variety arising from the many works to be done and different modes of doing them; unity in the unchangeable motive, the hidden fountain of all these actions. ‘All the beauty of the King’s daughter is from within’—in golden vesture surrounded with variety—the vesture only is varied in its workmanship, but the inner beauty of the soul is invariable. The lives of some friends of God glide on like a silent, beautiful river, flowing undisturbed through the silvan solitudes, reflecting on its bosom the beauties of nature on its banks and of the firmament above. Others again, less fortunate personally, are destined to fight their way through the world, its dangers and agitation like some troubled, busy stream that flows down the cataract, by the great cities, bearing on its waters bread for the children of men, or like the stormy sea they seem disturbed by a thousand cares and solitudes; but even so they are in the peace of God, for as it is only the surface of the sea that is agitated, and down in its depths, in its silent valleys, all is calm and peace, so in the souls of men like Vincent, with many distracting occupations they lead a hidden life, calm in a manner as that of the solitary in the desert and very similar to it. Their faith and motives are identical—they differ only in accidental externals—these two streams spring from the same source, move in the channels God has prepared for them and shall commingle in the same eternal ocean.

“Yes, Brethren, solitude is the nurse of greatness and of piety, and at her sacred breast did Vincent drink in during two years spent in Paris in holy retirement with the



first members of the French Oratory that Divine nourishment which sustained him in so many trials of his spiritual strength. He was evidently raised by God — as great and good men have been in every age — to meet the exigences of the times. The religious and civil wars of Europe had disorganized society. Over Germany, Poland, France, England and Ireland the storm swept, and as the storm of civil war ever does, left desolation in its track. When I tell you that Vincent died in September 1660, the year of the Restoration of Charles II. to the English throne, and that he died after a life of eighty-five years, you can see how momentous were the times in which he lived and how much humanity needed such a benefactor. His time included in England, the twenty-eight years of Queen Elizabeth, the reigns also of James I., Charles I., and the protectorate of Cromwell; in France, the reigns of Henry III., Henry IV., Louis XIII., and eleven years of that of Louis XIV. It was in fact one of the most trying periods in the history of modern Europe. To the horrors of civil war were added the still greater horrors of religious war. The conservative influences of earlier and happier days were now powerless to restore peace. A great portion of Christendom had rejected the authority of the great Pacificator of the Christian world for so many centuries. No Pontiff's voice could be heard in the storm as his Master's on the Sea of Galilee. In the very barque of Peter differences and scandals appeared. Then did God in His mercy look down from Heaven as before the days of Samuel and exclaim. 'I will raise unto Myself a faithful priest who will do according to My heart.'

"Two classes of Reformers appeared—the Jansenists, full of learning and pride, and such men as Vincent de Paul, humble and pious, who saw by the instincts of faith the abuse at once, and its true remedy and who felt that any tampering with the doctrines of the Church, which were the same

then as in the ages of primitive piety, would be a step fatal to this reformation.

“Providence so ordered matters that not only the priesthood, but even the episcopate of France should be guarded by this holy and humble man. Exalted to the position of a member of the King’s Council of Conscience, Vincent watched with anxious eye to the Church’s most important of all concerns—the nomination of her Bishops. With the power in the State to present the names of men destined for this position of awful responsibility, and with men like Cardinals De Retz, and Richelieu and Mazarin at the helm, GOD alone knows what the French Church might have come to, had He not stationed this humble but fearless sentinel to challenge those who would enter the sacred fortress of the episcopacy. His singleness of purpose and great piety won the esteem of De Retz and Richelieu, and it is only fair to say of the latter that he generally seconded the charitable efforts of Vincent and often supplied him with ample means.

“With Mazarin he had greater difficulty. The Queen Regent had ordered that no nominations for Bishops should be made without Vincent’s entire approval of the candidate’s fitness. This thwarted the ambition and pride of the Prime Minister, who writhed under the restraint from a simple poor priest. But, fearless and alone stood Vincent, clothed in the might of his disinterested zeal for God’s Church. With this he was more than match for the plotting Minister, who finally was obliged to succumb. Vincent used no indirect means; his virtue was purely apostolic, and therefore in the end the most triumphant. No expostulations or threats or inducements of any kind could shake his resolution not to consent to any nomination except where he knew the candidate worthy of the high office of Bishop in the Church of God.

“But his solicitude was not confined to the episcopacy



and the clergy—his favorite place was amongst the poor. For them he instituted his Congregation of the Mission. He loved to give missions in the country districts; to gather round him the poor of JESUS CHRIST and to counsel and console them. *To preach the Gospel to the poor* was his simple but sublime motto. The courts of kings and the brilliant intellectual congregations of great cities he willingly left to other Orders and preachers, deeming his unfit for such high positions.

“It is true, Brethren, that the rich, the noble and learned of the world must be attended to as well as the poor; that they have immortal souls to be saved which are oftentimes in the greater danger because of these human advantages. Still is it true that the most abundant harvest is to be reaped amongst the poor, and the sweetest consolations to be found in ministering to their spiritual and temporal wants.

“Many a simple Missionary of Saint Vincent in a rude country district of France has saved more souls and given more glory to GOD than the brilliant orators that dazzled and convinced without converting the voluptuous courts of the Bourbons. Charity and zeal like Vincent’s is not, however, to be confined to any class or any country—it propagates itself, it seizes on the minds of other men and makes them like itself. Hence, we find Vincent sending zealous Missionaries to Poland, to Italy, to Ireland, Scotland and the Hebrides, and even to Barbary and China.

“As to Vincent’s great work—the institution of the Sisters of Charity—the fact that he Founded this Order is enough of itself to immortalize any man. How paltry seem the regal founders of dynasties beside the man who founded this glorious dynasty of charity for the sick, the poor, and the suffering of all countries and of all creeds.

“In fine, Vincent, individually and by his institutions

took care of suffering humanity from the cradle to the grave. He lifted the foundling from the street and he attended the dying criminal on the scaffold. He opened the eyes of the spiritually blind to the great truths of religion by disposing their hearts to hear the Word of God, and has thus proved himself the greatest benefactor to the human race since the days of his Divine Master.

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“The crowd that throngs the Church of Saint Lazare at the funeral obsequies of Vincent, composed of all classes, and each man and woman anxious to catch a last glimpse of the face of that corpse that lies before the altar, to kiss his hand or even his coffin, tells, more eloquently than words can, his great merits. See that poor converted Magdalen, one of many, force her way through the crowd to weep out her gratitude to the benefactor that saved her for time and eternity. See her fall at his feet. Look at yonder young man with tears in his eyes leaning over Vincent’s coffin. He was once a foundling and Vincent took him up in the streets of Paris and watched over him during his life and made him happy and respectable, and he is but one of a thousand such. See that lame old man who totters up to the coffin. He is warned that this crowd is no place for him. ‘But I tell you man,’ he exclaims, ‘I must see him! I am one of the galley-slaves he used to preach to and to comfort, and I want to look again at the face of my benefactor.’ See these robust soldiers that bend before the coffin. Who are they? They are the Irish exiles that with their national gratitude remember Troyes, and now in the service of France have not forgotten their debt of gratitude to France’s noblest Son. And who are these, the fashionably dressed men—the élite of Paris—the men that a few years ago were the pride of cafés and salons of the gay city and but seldom darkened the church doors of the metropolis? Ah, they are Vin-



cent's prisoners of the *Noah's Ark*, the men whom he rescued from vice and intemperance and gave back to their families and their country reformed and regenerated. They have heard of the death of the good old priest and have come to look once more on the sacred face of their amiable jailor and best friend. And see in another group these grand ladies of Paris who mingle with the poor near Vincent's coffin. They are the *Ladies of Charity*, whom he organized and whom he first brought in contact with poverty and suffering. There, too, are the Sisters of Charity, in tears around his bier. There the Daughters of the Cross, of Providence, of St. Genevieve, all founded by him. There are the French Bishops and priests for whose sanctification he had prayed and labored, and there, to complete that wondrous group as also to perpetuate his spirit, are the members of his own dear Congregation which he leaves as a legacy to the poor to continue the work he had so divinely inaugurated. O glorious Priest of God, how like unto thy Master! O miracle of humility and of charity, how truly mayest thou cry out with Isaias: 'The Lord hath anointed me; He hath sent me to preach to the meek, to heal the contrite of heart and to preach a release to the captives and a deliverance to them that are shut up. To proclaim the acceptable year of the Lord and the day of the vengeance of our God; to comfort all that mourn.' Or with the holy Job in the words of my text: 'The ear that heard me blessed me, and the eye that saw me gave witness to me. Because I had delivered the poor man that cried out and the fatherless that had no helper. The blessing of him that was ready, to perish came upon me and I comforted the heart of the widow. I was an eye to the blind and a foot to the lame. I was the father of the poor.'

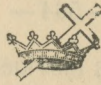
"The body of Saint Vincent, even after his death, con-

tinued the work of charity, and numerous miracles performed by GOD through its agency were sworn to."

In the sanctuary, among others, were Very Rev. James McGill, C.M., Visitor, Very Rev. Robert A. Lennon, C.M., Superior of the Sisters of Charity, Rev. S. V. Haire, C.M., Rev. J. O. Hayden, C.M., Rev. T. M. O'Donoghue, C.M., Rev. P. McHale, C.M., Rev. W. F. Likly, C.M., Rev. H. White, C.M., Rev. E. Quinn, C.M., Rev. W. McCormick, C.M., Rev. T. McCormick, C.M., Rev. John W. Moore, C.M., Rev. D. Duggan, C.M., Rev. John Lee, C.M.

At the Jubilee Mass were also many Sisters of Charity and Sisters of St. Joseph.





## OUR DEAR DEPARTED.

### OUR MISSIONARIES:

- Rev. Anthony Chiha, Beyroot, Syria, June 4, 1901; 27 years of age, 6 of vocation.
- Brother Lawrence Nigra, Chieri, Italy, June 9, 1901; 58 years of age, 23 of vocation.
- Rev. Peter Chevalier, Fortaleza, Brazil, June 1901; 70 years of age, 48 of vocation.
- Rev. Anthony Eyglier, Bordeaux, France, June 22, 1901; 50 years of age, 29 of vocation.
- Rev. Joseph Jarosch, Constantinople, Turkey, June 20, 1901; 65 years of age, 27 of vocation.
- Rev. Henry Vielcazal, Mother-House, Paris, June 25, 1901; 73 years of age, 49 of vocation.
- Rev. Nicholas Della Rossa, Naples, Italy, June 26, 1901; 82 years of age, 64 of vocation.
- Brother Michael Kimmerle, Germantown, U. S., June 27, 1901; 78 years of age, 46 of vocation.
- Brother Thomas Murtaugh, June 19, 1901.
- Rev. Martin Dyer, Los Angeles, U. S., June 27, 1901; 61 years of age, 44 of vocation.
- Rev. Peter Tong, China, July 1901; 37 years of age, 13 of vocation.
- Rev. Anthony Illera, Oviedo, Spain, July 27, 1901; 61 years of age, 44 of vocation.
- Rev. Edmond Grandhomme, Châlons-sur-Marne, France, August 1, 1901; 55 years of age, 33 of vocation.
- Brother Anthony Gai, Casale, Italy, July 31, 1901; 75 years of age, 55 of vocation.
- Rev. Daniel Hoyos, Tunja, Colombia; 43 years of age, 21 of vocation.
- Rev. Anthony Lacot, Constantinople, August 1, 1901; 82 years of age, 56 of vocation.
- Rev. John Galineau, La Teppe, France, August 20, 1901; 61 years of age, 35 of vocation.
- Brother John Mulcahy, Blackrock, Ireland, July 26, 1901; 26 years of age, 3 of vocation.
- Rev. Angelo Rollen, Genoa, Italy, August 4, 1901; 29 years of age, 7 of vocation.
- Rev. Justus Banda, Truxillo, Peru, August 1901; 51 years of age, 16 of vocation.
- Mgr. † Bernard Thiel, Bishop of San Jose, Costa Rica, Sept. 1901; 51 years of age, 32 of vocation.

OUR SISTERS:

- Sr. Marie Serres, Havre, France; 81, 52.  
 " Marie Vidal, Turin; 70, 43.  
 " Marie Nicolo, Brazil; 25, 4.  
 " Antoinette Arnaud, Brazil; 81, 59.  
 " Marie Grivard, Paris; 66, 33.  
 " Catherine Rath, Grätz, Austria; 29, 6.  
 " Melanie Jegon, Château l'Evêque; 38, 18.  
 " Anne Chambige, Paris; 39, 14.  
 " Augustine Dubord, Champelauson, France; 70, 45.  
 " Antoinette Chevron, La Teppe, France; 26, 6.  
 " Bathilde de Longueval, Clichy, France; 51, 17.  
 " Antoinette Pochet, Lima, Peru; 59, 40.  
 " Jane Schimmel, Funfkirchen, Hungary; 67, 45.  
 " Constance Dumajska, Sanok, Poland; 23, 4.  
 " Dolores Lloret, Barcelona, Spain; 44, 13.  
 " Maria Sarasola, Bermeo, Spain; 57, 37.  
 " Luisa Mosconi, Florence, Italy; 38, 11.  
 " Marie de Mompézat, Lyons; 79, 55.  
 " Amelia Regis, Petropolis, Brazil; 24, 2.  
 " Virginia Marcou, Marseilles; 69, 44.  
 " Marie Morge, Tain, France; 53, 31.  
 " Clemence Lecourt, Constantinople; 53, 34.  
 " Celina Lietard, Chambon; 69, 46.  
 " Sophie Barraud, Dummanway, Ireland; 57, 36.  
 " Cecile Lechner, Tyrol; 22, 3.  
 " Maria Bravo, Guayaquil, Ecuador; 21, 3.  
 " Maria Uribe, Cali, Colombia; 30, 11.  
 " Pauline Treton, Nieuil-l'Espoir, France; 61, 37.  
 " Jane Sonnet, Lyons; 50, 18.  
 " Jane Ledivert, Carcassonne; 76, 58.  
 " Louise Robin, Rochefort, France; 72, 33.  
 " Marie Manet, Aurillac, France; 71, 49.  
 " Regina Gourdel, Malzieu-Ville, France; 33, 9.  
 " Rose Salegg, Budapest; 57, 35.  
 " Leontine Joliot, Auxi-le-Chateau; 60, 28.  
 " Marie Bellagente, Cagliari; 44, 23.  
 " Anna Fuchs, Salzburg, Austria; 20, 3.  
 " Marie Brachat, Paris; 63, 38.  
 " Marie Maynardier, Brazil; 40, 19.  
 " Marie Staedele, Portugal; 44, 15.  
 " Marie Tremelat, Pannautier, France; 65, 41.  
 " Caroline Haerter, Prison of St. Magdalen; 73, 45.  
 " Maria Ramirez, Santiago, Chili; 61, 38.



Sr. Adeline Guignant, Aire-sur-la-Lys, France; 70, 46.

„ Marie Chabroux, St. Barnabe; 59, 36.

„ Catherine Revelchion, Turin; 60, 40.

„ Benita Flores, Costa Rica; 67, 36.

„ Marie Lemattre, Paris; 66, 42.

„ Rose Rauviere, Bordeaux; 75, 47.

„ Tomasa Latasa, Spain; 69, 44.

„ Maria Legarrea, Navarra, Spain; 23, 3.

„ Marie Capuder, Laybach, Austria; 20, 1.

„ Angela Szelachowska, Cracow; 80, 60.

„ Clementina Sanmartino, Turin; 25, 4.

„ Marie Saugere, Rio, Brazil; 83, 58.

„ Frances Jacquemin, Epinay-sur-Senart, France

„ Jane Kleindienst, Austria; 26, 5.

„ Estelle Pluvinae, France; 60, 34.

„ Denise Vidal, Seville, Spain; 50, 24.

„ Ursula Mojskerc, Laybach, Austria; 25, 4.

„ Josephine Camuset, Louhans, France; 78, 47

„ Constance Herbelin, France; 59, 38.

„ Jane Dinguirard, Nice; 83, 61.

„ Celina Teyssier, Mazamet; 49, 29.

„ Virginia Guiraud, Paris; 80, 56.

„ Anna Kervyn, Ans, Belgium; 28, 4.

„ Louise Bouchet, La Paz; 73, 48.

„ Caroline Mexal, Hodimont, Belgium; 53, 34.

„ Josefa Goieva, Zamora, Spain; 62, 38.

„ Maria Perez, Nagera, Spain; 23, 2.

„ Manuela Amozua, Cordova, Spain; 66, 34.

„ Maria D'Amore, Castellamare, Italy; 24, 3.

„ Lucie Arato, Cagliari, Sardinia; 46, 23.

„ Marguerite Valder, Cologne; 32, 4.

„ Etienneette Decourt, Montolieu, France; 66, 43.

„ Marie Masclet, Aumale; 30, 7.

„ Adele Hammer, Gratz; 72, 45.

„ Gabriella Delerue, Versailles; 25, 1.

„ Therese Barué, Lyons; 66, 43.

„ Mathilde Gazzaro, Naples; 75, 47.

„ Julia Mondon, Montolieu; 49, 27.

„ Marie de Meester, Hazebrouck, France; 70, 46.

„ Coralie Lesay, France; 57, 32.

„ Melania Chevaucherie, Morlaix, France; 60, 35.

„ Christine d'Hauteville, Fortaleza, Brazil; 60, 39.

„ Cecile Pignolet, Rio Janeiro; 24, 5.

„ Marie Bedel, Barcelona; 58, 37.

- Sr. Emma Szalatsy, Grau, Hungary; 22, 1.  
 „ Aimée Kerkem, Clichy; 56, 35.  
 „ Rose Erdelyi, Tyrnau, Hungary; 20, 3.  
 „ Francisca Riera, Havana; 77, 55.  
 „ Elvira Pardo, Madrid; 27, 3.  
 „ Maria Lopez-Villarejo, Spain; 30, 8.  
 „ Antoinette Olsazanowska, Warsaw, Poland; 87, 62.  
 „ Heloise Aubry, Paris; 63, 34.  
 „ Marie Borius, Montolieu; 61, 40.  
 „ Therese Lubej, Budapest; 31, 7.  
 „ Andrea Tournier, Toulouse; 71, 45.  
 „ Antoinette Paczkowska, Leopold, Poland; 24, 2.  
 „ Maria Padilla, Antequera, Spain; 26, 5.  
 „ Emily Sauton, Mans, France; 42, 16.  
 „ Jane Bonetti, Turin; 44, 17.  
 „ Antonia Font, Madrid; 52, 26.  
 „ Marie Feuillepain, Château l'Evêque, France; 22, 1.  
 „ Victorine Lamoureux, Arcueil, France; 27, 5.  
 „ Marie Rouch, Agen; 63, 45.  
 „ Frances Gilette, Lille, France; 71, 37.  
 „ Ana Mora, Central America; 36, 12.  
 „ Maria Cabrera, Guatemala; 58, 30.  
 „ Genevieve Zorko, Laybach, Austria; 31, 4.  
 „ Marie Coulomb, L'Hay, France; 26, 1.  
 „ Marie Lugan, Montcenis, France; 67, 44.  
 „ Maria Balduini, Sienna, Italy; 83, 61.  
 „ Madeleine Legot, Syria; 31, 12.  
 „ Anne Desormes, Rio de Janeiro; 57, 31.  
 „ Marie Dubois de La Patelliere, Fontenay l'Comte; 28, 5.  
 „ Frances Dambowy, Vienna, Austria; 37, 9.  
 „ Francisca Perez, Valencia, Spain; 63, 43.  
 „ Elisa Emery, Algiers; 56, 34.  
 „ Ascension Valero, Barbastro, Spain; 21, 2.  
 „ Therese Comajuan, Cadiz, Spain; 34, 8.  
 „ Conrada Mendive, Oviedo, Spain; 39, 18.  
 „ Jane Juzanx, Peyrehorade; 65, 44.  
 „ Jane Mounaix, Douai; 81, 53.  
 „ Antonia Rodrigues, Lisbon; 26, 5.  
 „ Anna Wimmer, Salzburg 22, 3.  
 „ Anne Parchowska, Culm; 67, 43.  
 „ Marie Pandrand, Rethel, France; 77, 84.  
 „ Rose McNelis, New Orleans, La., U. S.; 29, 5.  
 „ Hilda O'Connor, St. Louis, Mo., U. S.; 33, 11.  
 „ Theresa Dunne, Central-House, Emmitsburg, Md., U.S.; 30, 8.  
 „ Angela White, Central House, Emmitsburg, Md., U.S.; 59, 36.



- Sr. Julia Elliott, New Orleans, La., U. S.; 41, 15.  
,, Antoinette Roche, Birmingham, Ala., U. S.; 27, 4.  
,, Cornelia McDonnell, Dearborn, Mich., U. S.; 59, 38.  
,, Louise Carey, Washington, D. C., U. S.; 47, 22.  
,, Beatrice Hart, Leper Home, La., U. S.; 60, 37.
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By Indults of S. C. of Indulgences, June 14, and August 16, 1901, the favor of a privileged altar is granted for all the Masses which the Archconfraternity of the Holy Trinity, which has its centre in Paris, Rue de Sèvres 95, engages to be said for the relief of the souls in purgatory. This favor is accorded for seven years.

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NOTICES.—In these latter times, many interesting Notices and matter for future ones have reached us. A special publication is reserved for these edifying accounts under the title of: *Abridged Narrations*, or, Notices, a volume of which has been issued from time to time. It is our intention, as soon as practicable, to continue the first series commencing with the Companions of Saint Vincent, and extending even to the Generalship of Father Pierron, which has been given with the *Annals* in supplementary numbers.

Later, the second series will appear comprising the Notices of the 19th century, terminating with the year 1884.

## WORK OF BLESSED JOHN GABRIEL PERBOYRE

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IN FAVOR OF THE MOST NEEDY MISSIONS  
OF THE DOUBLE FAMILY OF SAINT VINCENT.

*Thank-offerings for conversions, cures, and other precious favors, both spiritual and temporal, constantly reach us; bearing witness to the confidence everywhere reposed in our Blessed Martyrs, and to the gratitude of those who have experienced their powerful and efficacious intercession.*

## BOOK NOTICES

160—*La France du Tche-Kiang, par Un Français*. In 4 of 48 pp. Shang-Hai, Oriental Press, 1901.

In the work *Une autre Chine*, the author has sketched a more extended portrait of the mysterious Empire of the centre; the new study that we mention refers particularly to Tche-Kiang, notably the reign of San-moun or of San-men, upon which—as the world was surprised to learn about two years ago—Italy had fixed her eye. This work was written during the publication of *L'Italie au Tche-Kiang* by another author, Rev. A. Fauvel. These two works, coming from the highest authority, are worthy of note.

161—*Saint Vincent de Paul, sa vie, son esprit et ses œuvres*. Sermon delivered April 21, 1901, by Abbé G. Simon, vicar general of Luçon, in the chapel of the Mother-House of the Lazarists, Rue de Sèvres, Paris. Desclée, Paris, 1901. Pamphlet in 8, 35 pp.

*In vita sua fecit monstra et in morte mirabilia operatus est* (Ecclesi. XLVIII, 15). "In his life, Saint Vincent did great wonders, and in death, he wrought miracles." Such was the text and the eloquent orator developed these two thoughts before a large audience, presided over by His Em. the Cardinal Archbishop of Paris in presence of the relics of Saint Vincent de Paul. Details drawn from the subject of the discourse were happily presented and followed by the audience with an ever-increasing interest.

162.—*Chants du Pensionnat*; cantatas, ballads, songs, by Rev. Gaston Bignon, C. M. Rosoor-Delattre, Tourcoing (North). In 4, net: 40 cents.

The graceful words, delightful music, so easy and agreeable, make of these Songs a precious collection. Too often selections of this kind are either not in good taste, or so insipid that the audience soon wearies of them. In the *Contents* may be found cantatas for feasts, moral songs, some for amusement; all these have been composed for a house of Christian education, and they are therefore elevating in their tendency.

163.—*The Irish College in Paris, from 1578 to 1901*, by Rev. Patrick Boyle, C. M., Rector of the College. London, 1901. In 12 of XVIII-236 pp.



When Irish Catholics were forced to seek liberty beyond the limits of their own country, France—whose sons were destined at a later period to solicit in their turn the same favor—welcomed these exiles. In 1578, the Irish College was opened at Paris. This college prepared both the élite young men and the clergy who, in due time, returned to their native land to aid their Catholic brethren.

Father Boyle, present Superior of this establishment, has given to the world its history in a work enriched by interesting documents and most attractive illustrations. We heartily congratulate him. And, as since the year 1858, with the approbation of the Sacred Congregation of the Propaganda, the Irish Bishops have confided the direction of the Seminary to the religious Family of Saint Vincent de Paul, Father Boyle, like a dutiful Son, does not overlook what concerns the Congregation of the Mission, in connection with the Irish Seminary during the half century that has just elapsed. On this point his excellent work will be a source of most interesting and valuable information.

164.—*Saint Vincent de Paul et la question sociale*. Panegyric of Saint Vincent de Paul, delivered in the church of Saint Louis de Vichy, by Rev. Father dom Justin, Benedictine of the Pierre-qui-Vire. In 12. Abbé Vieillard, pastor of Saint Péreuse (Nièvre) Price: 5 cents.

Studying: 1. the organization of devotedness; 2. the sources of devotedness, the author pays a tribute of sympathy and admiration to Saint Vincent de Paul, and to several of the principal works that have issued from his heart—his own handiwork: the Sisters of Charity, the Ladies of Charity and the Conferences of Saint Vincent de Paul.

165.—*Petites Fleurs (ou Maximes) de Saint Vincent de Paul*, by Rev. J. M. Angeli, C. M. In 32, Paris, Rue Cassette, 6, 1901.

*La Journée sanctifiée à l'école de Saint Vincent de Paul*, by J. M. Angeli, C. M. In 32, Abbeville, Paillard, 1901.

165.—*La Conformité à la volonté de Dieu*, from Saint Vincent de Paul, by Rev. J. M. Angeli, C. M. In 32, Abbeville, Paillard, 1901.

Delightful little treatises composed entirely of the very words of Saint Vincent de Paul.

165.—*Panegyrique de bienheureux Francois Regis Clet*, 10\*

by Rev. Augustin Lury, D. T., vicar general of Constantine. In 18, Paris, Oudin, 1901. 33 pp.

This eloquent discourse was delivered in the cathedral church of Constantine, in presence of the bishop, February 28, 1901. The orator sets forth: "How Jesus prepared a valiant witness of His doctrine in inspiring Francis Regis, first, with the spirit of renunciation, and secondly, with the zeal of the apostolate carried to the heroism of martyrdom." This panegyric was one of the most charming features of the grand festivities held at Constantine in honor of the Martyr placed so recently upon the altar. It will be read with a lively interest and we rejoice that its publication places it within the reach of all.

166.—*Bibliographie relative au bienheureux Francois Regis Clet*, by Mgr. Charles Felix Belet, prothonotary apostolic. In 4, Grenoble, Pons, 1901.

Besides the eloquent panegyric of Blessed Francis Regis Clet, delivered at Paris, Mgr. Belet has prepared a most interesting bibliography or list comprising 103 numbers concerning: 1. the Beatification; 2. the Biography; 3. the Festivities and Panegyrics of the Blessed martyr Clet. The author justly remarks that he makes no pretensions to being complete: indeed, new articles have appeared since this publication and their mention will attach a special interest to the new edition which the author has now in hand.

167.—*La Misère au dix-septième siècle.—Les Pretres de la Mission.—La Sœur de Charité.—Le Berceau de Saint Vincent de Paul*, by Th. Valentin, 4 vols. in 8, Toulouse, Privat, 1901.

The author of these four interesting volumes presents a vivid picture of the subjects under consideration. No new information is furnished in these studies, nor are they profoundly erudite. But their propagation will be easy enough: they are all intended for premiums. Almost all the illustrations are from the beautiful work: *Saint Vincent de Paul et sa mission sociale*, by A. Loth, published by Dumoulin. They are very popular.

168.—*S. V. C. Index*, (Chicago, United States), 1901.

This Review published by the directors and students of the College of the Priests of the Mission, of Saint Vincent de Paul, in Chicago, U. S., is destined to establish a new bond of friendship between the students of that house and, also, to become a means of encouragement and progress whilst they pursue their studies. Admirably gotten up, adorned with many fine



illustrations, this periodical, from the first Number, contains interesting papers upon philosophy and the sciences by advanced students. We gladly concur in the wish appropriately expressed at the head of each Number: *Success to the Index!*

169 — *The History of Saint Vincent de Paul*, by Mgr. Bougaud, Bishop of Laval, has been highly appreciated, especially by men of the world. The death of the author before the completion of his work explains the imperfections noted by competent judges. Perfection, as viewed from every standpoint, is very rare, but this biography breathes an elevation of tone, an edifying spirit,—and these together with its literary merits and attractiveness are the key to its success. We believe that an *English* edition has already found its way from London to the United States. To-day, we mention with sincere pleasure an *Italian* translation. 2 vols in 12, at Turin, Marietti, Via Lignano, 23; and at Naples, Alphonse Giuliano, via del Duomo, 86.

## GENERAL HISTORY OF THE CONGREGATION OF THE MISSION

BY REV. CLAUDE JOSEPH LACOUR

1660—1731

(Continued)

BOOK V.

GENERALSHIP OF VERY REV. FRANCIS WATEL

FIFTH SUPERIOR GENERAL OF THE CONGREGATION.

§ 35. Other nations. New Provinces.

207. *Florence*.—In Italy, S. A. R. Comus III. Grand-duke of Tuscany, having conceived an affection for the Company, desired to have an establishment of our Priests in the city of Florence. He invited the Missionaries there in 1703, and gave them a lot upon which a magnificent building was commenced. The plan of this building was not carried out, being considered too elaborate. Father Terrarossa having died at St. Lazare's, he was succeeded in his office of Assistant to the General, Father Pierron, by Father Scaramelli who, after the death of the General, returned to Rome and was appointed first Superior of this important establishment where twelve priests were employed. Father Watel in his letter of January 1, 1705, says: "The new house of Florence has been extended by the addition of an extern seminary"—at first only missions were given; "it is a good beginning, for last year they had sixteen seminarians, and it is hoped the number will increase."

208. *Rome; Academy Ecclesiastic Noblemen*.—"Moreover," adds Father Watel, "Our Holy Father the Pope, desired three of our Priests to have the direction of a new house at Rome called the Academy of Ecclesiastical Noblemen;—



a sort of extern seminary of gentlemen destined at a future day to fill posts of distinction, and even the prelacy; this is the third house in Rome, it is in a new district. But this establishment has not yet attained full development: Pope Clement XI. after a long pontificate, having died without giving the finishing touch to it, and we know not what his successors will do.”

209. *Fermo*.—In the States of the Church, Cardinal Balthazard Cenci, bishop of Fermo, in the Marches of Ancona, asked for Priests of the Congregation to give missions in his diocese and to direct a seminary there on the plan followed in France,—admitting for a certain time aspirants to Holy Orders; whereas at Rome and in other cities of Italy, they are content with the bare exercises of ordination. In 1703, Missionaries were sent to him.

210. *Spain: Barcelona*.—The next year, at the bishop's request, Missionaries were sent to Barcelona in Catalonia:—this is the first establishment in Spain, and the only one.—The bishop's name is Salaz; he was formerly a Benedictine religious, then cardinal, named by the emperor, Charles II., having warmly espoused his cause at a period when the crown of Spain was contested. “At the entreaty of two most illustrious members of his clergy,”—one of whom was Father de Pages, Canon of the cathedral who died shortly after,—“the bishop of Barcelona,” says Father Watel, “having asked His Holiness for Priests of our Congregation, we sent him three and two brothers, appointing Father Orseze of Genoa, Superior of this new house. They have already an intern preparatory seminary composed of two or three ecclesiastics of great promise, and of two laymen. Father Balcone of Milan, is the Director, and Father Navarese, a Spaniard, who entered the Company about ten years ago in the seminary of Rome, procurator.” They reside quite near the palace where Charles II. held his court; this prince went very frequently to their

little church, and had the opportunity of becoming acquainted with the Mission during his sojourn at Barcelona.

211. *New Provinces.*—The Pope desired that this new establishment, as well as that of the Missionaries whom he had sent to Ancona, should be dependent on the Roman Province until there was a sufficient number of houses in Spain to make a distinct Province. The Italian Missionaries seeing their houses thus multiplied, and the Visitor finding it difficult in so warm a climate, to make his visitation, they asked for a division of the Province, each having its own Visitor. The General considered it his duty to consent.

He also made a new Province in France, that of Picardy, the houses in the environs of the country being sufficiently numerous to authorize the measure. He informed the Congregation of this change by his circular of January 1, 1705.

“The last general Assembly” said he, “expressed the desire to have the Italian Province divided: this has been done. One is the Roman Province, the Visitor, Father Figari; the other is the Province, of Lombardy, comprising the houses of Genoa, Turin, Pavia, Bastia in the Corso Cremona, Reggio, and Ferrara. The Visitor is Father Seghino, Superior at Pavia: there are seven houses in each Province. The French Province being quite large, we have made a division of it, creating a new Province, that of Picardy, with seven houses comprising the two in Normandy. Father Germain, Superior at Amiens is Visitor.” Hence, there are now six Provinces of the Congregation in France, two in Italy, and one in Poland.

212. *Poland. Political dissensions. The scourge of pestilence.*—In his circular of Jan. 1, 1705, Father Watel says: “We have sad tidings from Poland. This kingdom is racked by divers factions of civil and foreign wars.” In fact, many of the Poles being dissatisfied with King Augustus selected Stanislaus Leczinska, Lord of the kingdom; the



king of Sweden, Charles XII, filled large portions of the provinces with his troops. "I am told," continues Father Watel, "that famine and pestilence are following this first scourge in some of the provinces. Our houses in this country have much to suffer." The Muscovites in opposition to the Swedes, made an irruption on the side of Vilna, carrying off numerous prisoners, among them a Missionary of one of our houses in this city; the charity of the other houses was solicited to contribute to his deliverance.

The pestilence made great ravages in Prussia, Great Poland, and Russia. Father Watel, Sept. 20, 1708, wrote as follows: "I recommend to you all the necessities of Poland, and particularly those of our confrères, which at present are extreme: the pestilence having broken out in the city and environs of Warsaw. Our Priests obliged Father Tarlo, Visitor of the Province, to leave the city, because in his weak condition, they feared he would fall a ready victim to the scourge.

"An aged priest having served the plague-stricken for three years, was no longer able for the duty; a young priest named Peter Stanislaus Vueis, 37 years of age, on his knees before Father Montmejan who governed the house, asked his blessing to go and assist the victims of the scourge. God graciously accepted his good-will; he was carried off by the plague on the night of the third of last August having gone to visit the sick even in their garrets; he communicated himself with his own hand and, like the martyrs, died full of faith, in the exercise of charity. Two other priests succeeded him in this painful employment; the first is already unfit for service and the other is in imminent peril. Some of our brothers have also been attacked, and five or six domestics died; our priests are much embarrassed in providing for the sick and maintaining grave-diggers.

"The Sisters of Charity have also lost some of their best subjects both French and Polish; these poor sisters braved

the danger with an intrepidity above their sex and which the love of GOD alone could inspire and sustain to the end.”

This scourge of GOD continued its ravages making great havoc at Culm and at Vilna. Some Missionaries died of the pestilence in the houses there, as letters from Paris to the establishments of the Company inform us.

Father Tarlo returned to Warsaw, where he continued to exercise his office of Superior and Visitor of the Province. All the Missionaries both foreign and native had unbounded confidence in him; he possessed the true spirit of the Mission and besides this he was much honored in the kingdom on account of his illustrious birth. King Augustus having regained his throne and the bishop of Posnania dying some time after, His Majesty appointed Father Tarlo to this bishopric, the most important in Poland after the archbishopric of Gnesen. This good priest made earnest representations to Our Holy Father the Pope, to be dispensed from accepting this dignity, urging Father Watel to second his appeal that this heavy burden might not fall upon him; but all in vain; he was obliged to submit and was consecrated bishop. But in the episcopacy he lived in great humility and simplicity preserving undiminished his esteem and affection for the Congregation which he always regarded as his Mother; and he asked the favor of not being erased from the catalogue of Missionaries during his life, and of being assisted by the ordinary suffrages after his death: he was always careful to render this service to the deceased members of the Congregation, notice of their death being sent to him.

#### § 36. The Sisters of Charity.

213. *General administration under Father Watel. Sisters Marie Guérin and Marie Le Roy Superioresses of the Community. Directors. August 27, 1703, Father Watel*



announced to the Sisters of Charity his own election to the office of Superior General in place of Father Pierron. After telling them that he relied upon their prayers and the good spirit of the sisters, he added: "Be very submissive to your Director, Father Hénin, whom you so earnestly requested me to give you, and to your Superioress (Sr. Marie Guérin), who has so much grace to govern you: have absolute confidence in both."

In her turn, the Superioress of the Community wrote to the sisters giving them suitable advice for the acquisition and preservation of the spirit of their vocation. January 1, 1706, she urged the sisters to pray fervently for the success of the beatification of Mr. Vincent in whose cause, said she, they are zealously laboring. It was in 1705 that the process of the Servant of GOD was undertaken.

January 1, 1709, she excites the sisters to gratitude towards Father Watel, who has granted them *daily Mass in their chapel*, in favor of the infirm sisters, and towards the Congregation of the Mission: four or five priests of the Company being continually employed in serving them spiritually and temporally.

The circular of January 1st of the following year, is signed by the new Superioress General, Sr. Marie Le Roy, elected May 20, 1709; at the election there were 223 voters.

Sr. Marie Guérin had been Superioress of the Company from 1703 to 1709; she was a woman of great merit. According to a contemporary witness; "she was a person endowed by nature with excellent qualities which, with the assistance of grace, enabled her to perform all the good she accomplished; she was intelligent, gifted with rare good sense, and able to provide for all emergencies; straightforward, possessing deep penetration, firmness of character, a good heart and remarkable equanimity of disposition which nothing could ruffle; above all a strict sense of justice, equally ready to oblige and to pardon; gentle in man-

ner, serious and dignified, but with all most affable and benevolent; in a word, she possessed every qualification that constitutes a good Superioress."

Sr. Marie Le Roy succeeded her; she was Superioress at Toulouse when called in 1701, to fill at the Mother-House the post of Treasurer; and after her term of three years she was intrusted with the direction of the Foundling-House in the parish of Notre Dame, Paris; from this house she was called in 1709 to preside over the Community. (Cir. 11. pp. 610, 140, etc.)

Father Henin was the Director of the Community from 1699 to 1704. Successively Superior of several establishments, we find him at the General Assembly of 1703 in the capacity of second Assistant.

Rev. Francis Chevremont succeeded him as Director of the sisters, from 1705 to 1710. In 1708 he was named Assistant to the Superior General, and shortly after, Father Durand Rodil substituted him in the office of Director. This latter was born at St. Georges in the diocese of Saint Flour in 1653, and was received into the intern seminary of the Mission, at Lyons, in 1681.

214. *Establishments of the Sisters of Charity*.—Under the generalship of Father Watel, as under that of his predecessors, the Company of the Sisters of Charity was extended: the number of houses and subjects being multiplied, as he himself stated in his letter of Jan. 1, 1709. In 1703, the Superioress of the Community wrote: "We have in our Seminary nearly fifty young sisters with the Habit; this is encouraging for the future". In the same letter we read that the number of establishments exceeds 250. This prosperous state of things continued; and on Jan. 1, Sr. Marie Guérin said: "GOD continues to shed abundant graces on the Community."

Among the new houses we shall mention the hospital of St. Andrew at BORDEAUX, founded in 1705; here many



holy sisters lived whose names are held in veneration ; particularly Sr. Renée Malville, who died in 1784. At PENNAUTIERS, there was parish work and a school established in 1708. The Superioress, Sr. Jane Lespiau, died here in 1744, at the age of 45 years, leaving a most edifying record.

Among other important houses, that of TOUL deserves special notice ; it was founded in 1707, and devoted to parish and school duties ; that of VERSAILLES, established in 1711, and that of St. Roch in WARSAW, founded the same year.

§ 37. Death among the members of the Congregation of the Mission.

Death of Father Watel.

215. *Trials in France: deaths.* There were grievous troubles in France. For many years this kingdom was desolated by war. A severe famine followed the hard winter of 1709, which thrice destroyed the grain so that all the provinces of France were reduced to the utmost extremity. Malignant fevers carried off many of the best and most robust subjects of the Congregation.

The house of St. Lazare was not excepted : it had already been called, August 1708, to mourn the death of Father Gabriel Bessière, second Assistant of the General and his monitor, who so wisely conducted the Community, being loved and at the same time feared by the young. He had been of the greatest assistance to Father Watel who felt his loss most keenly, and spoke of it thus in announcing his death to the Congregation : "The Company has just suffered a severe loss in the person of Father Bessière, and I in particular, to my deep regret, have lost good counsel, succor, and consolation." Three years previous, Father Watel sent him to visit Lyons, as he had sent Father Bonnet to Mans to visit the house of Father Humbert, Visitor of the Province of Poitou. "I recommend to you," he continues, "the soul of this dear deceased, and I beg you to implore GOD to enlighten us that we may select a subject

agreeable in His sight, capable of filling his place and of continuing in the Company the valuable services Father Bessières rendered to it." The General cast his eyes on Father Chevrement charged at that time with the direction of the Sisters of Charity in Paris: he had formerly been Visitor in the three Provinces of Poitou, Champagne, and Guyenne: the Congregation according to custom was notified of the event.

The Congregation lost also one of its best friends, as Father Watel wrote to the houses: "Sir Claude Charles de Rochecouart, Abbé of Moutier-Saint-Jean, had conceived a deep affection for the Company in the lifetime of Mr. Vincent." We consider it a duty to mention in this work the decease of his most estimable brother which occurred in the spring of 1710. Father Watel says: "We have just learned with deep sorrow the death of Abbé de Moutier-Saint-Jean, one of the best and most faithful friends of Saint Vincent and of the whole Congregation which he honored with his confidence, and which he greatly edified whenever he came to spend some time with us according to the special privilege granted to him by our venerated Father, as well as to the Abbé of Tournus, his brother; the Abbé Moutier-Saint-Jean died as he had lived; that is to say, most holily in the practice of all Christian virtues. I beg you to offer for him, as far as you can, the same suffrages which we give to the deceased members of our Congregation, although he had been such only in heart and affection and by the marks of paternal benevolence he manifested towards us."

216. *Death of Father Watel.*—Father Watel had given promise of a long life, and the Congregation hoped that God would preserve him to it for many years. But fever joined to a state of lethargy caused his death after a short illness and at the very time of his retreat immediately after the ordination of September. He performed the exercises of the first days of his retreat with great fervor; but



on the fourth day, after the meditation on Heaven, being at the particular examen, he was taken with a chill which obliged him to go to bed. He fell almost immediately into a stupor, from which it was impossible to rouse him, and died October 2, 1710.

217 *Father John Bonnet Vicar-general. Convocation of the Assembly.* Immediately after the death of Father Watel, the box was opened to ascertain who had been appointed to govern the Congregation during the vacancy; it was found that the late General, in his first Retreat after his election, had chosen Father Bonnet, his third Assistant, although he was still young, and under the age required for this office.

The vicar-general at once notified the houses of the Company of the death of Father Watel, asking the help of prayers to worthily fulfil his duty and to obtain from God the graces necessary for the future election. The winter being at hand, the general Assembly could not be held before the spring; moreover, the duties of the houses would have to be suspended for the domestic and provincial assemblies; he therefore fixed the date for the beginning of May, about the time of the feast of the Ascension.

(*To be continued.*)

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By introducing into this history what concerns the Company of the Sisters of Charity under each Generalship, we could only mention a small number of their establishments.

To supply this deficiency, in giving the list of the houses of the Missionaries, we shall also give that of the Sisters of Charity to the epoch of the Revolution—A chart will

be found in this number of the *Annals*, prepared at the close of the eighteenth century, showing the condition of the establishments of the two religious Families of Saint Vincent de Paul during this first period of their existence









# ESTABLISHMENTS

## OF THE SISTERS OF CHARITY

1630—1800.

1. The abbreviations classify each Work: S. school; F. S. free school; H. hospital; C. H. civil hospital; G. H. general hospital; M. H. military hospital; H. D. hotel Dieu; H. C. house of charity or mercy; O. orphanage or industrial school.

2. These establishments do not all still exist; the majority were suppressed at the epoch of the Revolution. Many of them have been re-organized; the *Annuaire des Dames de la Charite* furnishes the list of establishments existing in 1900. We have added to our list the name of the departments.

3. Where two dates are given, the second marks the year in which the house, after having been closed, was re-opened in the eighteenth century.

### I.—ESTABLISHMENTS FOUNDED BY SAINT VINCENT.

1630—1660.

#### PARIS: MOTHER-HOUSE.

	Saint-Jacques-du-Haut-Pas, H. C.
	Saint-Gervais, H. C.
1630. Saint-Nicolas-du-Chardon-	Saint-Leu, H. C.
net, H. C.	Saint-Séverin, H. C.
1634. Incurables (femmes).	Saint-Martin, H. C., S.
1635. Saint-Paul, S., H. C.	Sainte-Marguerite, H. C., S.
1636. Saint-Sulpice, H. C.	Saint-Sauveur, H. C., S.
1641. Saint-Laurent, H. C.	
1642. Enfants-Trouvés.	PROVINCES.
1653. S.-Nom-de-Jesus, H.	1636. La Chapelle(Seine), H. C., S.
1655. Ménages ou Petites-Maisons.	1638. Saint-Germain-en-Laye
Saint-Louis-en l'île, H. C., S. 1	(S.-et-O), H. C., H. D., S.
Bel-Air. Orphan Boys.	Richelieu (Indre-et-Loire),
Bonne-Nouvelle, H. C.	H. C., S.
Saint-André-des-Arts, H. C., S.	1639. Angers (Maine-et-Loire);
Saint-Barthélemy, H. C.	Saint-Jean, H.
Saint-Cosme, School.	Sedan (Ardennes), H.
Saint-Etienne-du-Mont, H. C., S.	1641. Nanteuil (Oise), H. C.,
Saint-Eustache, H. C.	C. H., S.
Saint-Jean-en-Greve, S.	1642. Issy (Seine), H. C.
Saint-Jacques-la-Boucherie, H. C.	Fontenay-aux-Roses, H. C.

1. For the houses of Paris founded by Saint Vincent from 1655 no date can be given.



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|----------------------------------|--------------------------------------|
| 1645. Tongin (Ain), C. H., S.    | 1652. Warsaw, St. Casimir,           |
| Saint-Denis (Seine), H. D., S.   | H. C., O.                            |
| Houilles (Seine-et-Oise).        | 1653. Metz, Sainte-Croix, H. C.      |
| Serqueux.—1714.                  | Varisse (Vosges), H. C.              |
| 1646. Le Mans (Sarthe), H.       | 1654. Bernay (Eure), H. C., S.       |
| Nantes (Loire-Inferieure),       | Chateaudun (Eure-et-Loire),          |
| Saint-René, C. H.                | C. H.                                |
| 1647. Montreuil-sur-Mer, H., S.  | Lublé (M-et-Loire), C. H.            |
| Chantilly (Oise), H., F. S.      | 1655. Fontainebleau (Seine-et-       |
| Montmirail (Marne), H. C.        | Marne), H. C., S.                    |
| Valpuiseaux, (S-et-O.), H. C.    | 1656. La Fere (Aisne), H. D.         |
| Chars, H. C.                     | Arras (Pas-de-Calais),               |
| Amiens (Somme), Saint-           | H. C., S.                            |
| Charles, H. —1696.               | Attichy H. C., S.                    |
| 1648. Dourdans (Seine-et-Oise),  | Ussel H. C.                          |
| C. H.                            | 1657. Cahors (Lot), Orphanage.       |
| 1649. Fontenay (Seine-et-Marne), | Cahors (Lot), Orphanage.             |
| H. C.                            | 1658. Narbonne (Aude), H., H. C., S. |
| 1652. Brienne (Aube), H. C., S.  | 1659. Vaux, H. C.                    |
| Hennabont (Morbihan),            | 1660. Belle-Ile (Morbihan), M. H.    |
| C. H., S.                        | Gex (Ain), C. H., S.                 |
| Sainte-Marie-du-Mont (Man-       | Moutiers-Saint-Jean (Cote-           |
| che), C. H., S.                  | d'Or), C. H., S.                     |

## II.—VERY REV. RENE ALMERAS, SUPERIOR GENERAL

1661—1672.

- |                                     |                                     |
|-------------------------------------|-------------------------------------|
| 1661. Bourbon-l'Archambault         | Sainte-Reine (Cote-d'Or),           |
| (Allier), H., S.                    | H. des Pelerins, C. H.              |
| Saint-Flour (Cantal), H. C.,        | Villecerf (Seine-et-Marne),         |
| School.                             | H. C., S.                           |
| 1663. Maisons (S.-et-Oise), H. C.   | 1667. Montlucon (Allier), H. C., S. |
| Villers-Cotterets (Aisne),          | 1668. Bruyeres (Cher), H. C., S.    |
| C. H., S.                           | Chauny (Aisne), H. D., S.           |
| 1664. Brie (S.-et-Marne), H. C., S. | Guise (Aisne), C. H., M. H.         |
| Chartres (E-et-Loire), C. H.        | Montlhéry (Seine-et-Oise),          |
| 1665. Cahors (Lot), N-D-Saint       | C. H., S.                           |
| Projet.                             | Montpellier (Hérault), Saint-       |
| Villeneuve-le-Roi (Seine-et-        | Eloi, H.                            |
| Marne), H. C.                       | Vilaine-La-Juhel (Mayenne),         |
| 1666. Melun (Seine-et-Marne),       | H. C., S.                           |
| H. C., S. —1795.                    | 1669. Châteauroux (Indre), H. D.    |

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|--|--|
| 1669. Montpellier (Hérault),<br>H. C. S.               | 1670. Vineuil, H. C., S.                               |
| Villeneuve-Saint-Georges<br>(Seine-et-Oise), H. C., S. | 1671. Montluçon (Allier), G. H., S.                    |
| 1670. Chaville (Seine-et-Oise),<br>H. C., S.           | 1672. Chaumont (H -Marne), C. H.                       |
| Saint-Méen (Ille-et-Vilaine),<br>H., S.                | Liancourt (Haute-Marne), H.                            |
| Versailles, Notre-Dame,<br>H. C., S.                   | Nogent-le-Rotrou (Eure-et-<br>Loire), C. H. —1798.     |
|  | 1672. Verviers (Belgium), Saint-<br>Vincent, H. C., S. |
|  | 1672. Verviers (Belgium), H. C.                        |

### III.—VERY REV. EDMÉ JOLLY, SUPERIOR GENERAL.

1673—1697.

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|---|---|
| 1673. Luçon (Vendée), G. H.                     | 1679. Bessé (Sarthe), H. C., S.                     |
| 1674. Clichy (Seine), H. C., S.                 | Lyons (Rhône), Saint-Pierre-<br>le-Vieux-Saint-Jean |
| Limoges-Saint-Pierre (H.-<br>Vienne), H. C., S. | H. C., S.—1798.                                     |
| Rosay (Eure), H. C.                             | 1680. Evreux (Eure), Saint-Esprit.                  |
| 1675. Bezons, H. C., S.                         | Thibouville (Eure) H. C., S.                        |
| Chassilliers (Sarthe),<br>H. C., S.             | Vitry-sur-Seine (Seine-et-<br>Marne), H. C., S.     |
| Jouy (Seine-et-Marne),<br>H. C., S.             | 1681. Colombes (Seine), H. C., S.                   |
| Leuville (Seine-et-Oise),<br>H. C., S.          | Loudun, C. H.                                       |
| Lezoux (Puy-dé-Dôme),<br>C. H., S.              | Saint-Malo (Ille-et-Vilaine)<br>H. C., S.           |
| Mauré, C. H., S.                                | Sezanne (Marne), C. H., S.                          |
| Merces (Loir-et-Cher).                          | Thisy (Eure-et-Loir), H. C., S.                     |
| Rennes (Ille-et-Vilaine), H. C.                 | Villevandéz (Seine-et-<br>Marne), H. C., S.         |
| 1676. Alençon (Orne), C. H.                     | 1682. Blangy (Seine-Inférieure),<br>G. H., S.—1702. |
| Alençon (Orne), Manufacture                     | Châlons-Marne (Marne)                               |
| Lezins (Yonne) H. C., S.                        | Trinité, H. C., S.                                  |
| Louvois (Marne), H. C., S.                      | Charenton (Seine), H. C., S.                        |
| Paris, Invalides (Seine),<br>Royal Hospital.    | Saint-Germain-en-Laye<br>(Seine-et-Oise), G. H., S. |
| Senlis (Oise), H. D.                            | Senlis (Oise), la Ville, H. C.                      |
| 1677. Réveillon (Marne), H. C., S.              | Vannes (Morbihan), C. H.                            |
| 1678. Baye (Marne), H. C., S.                   | 1683. Fronsac (Gironde), H. C., S.                  |
| Beauvoine (Vendée), H. C., S.                   | 1684. Moulins (Allier), H. C., S.                   |
| Benneveu (Creuse), H. D. S.                     | Pirée (Ille-et-Vilaine), H. C., S.                  |
| Commercy (Meuse).                               | Plouers (Cotes-du-Nord),<br>H. C., S.               |



1684. Saviere (Aube), H. C., S.  
Warsaw, Poland,  
Holy Spirit, C. H.
1685. Bourgachard (Eure), H., S.  
Choisy-le-Roi (Seine),  
H. C., S.  
Criel (Seine-Inférieure),  
C. H., S.  
Estoges (Marne), H. C., S.  
Eu (Seine-Inférieure),  
Sisters' Seminary.  
La Valette (Charente),  
H. C., S.  
Montauban (Tarn-et-Garonne), C. H.  
Rochefort (Charente-Inférieure), Marine Hospital.  
Saint-Quentin (Ainse),  
H. C., S.
1686. Agen (Lot-et-Garonne),  
C. H., H. M.  
Blaye (Gironde), C. H.,  
H. M., S.—1793.  
Bléré (Indre-et-Loire),  
H. C., S.  
Dijon, (Cote-d'Or), Notre-Dame, H. C., S.  
Guermante (Seine-et-Oise),  
H. C., S.  
La Tremblade (Charente-Inférieure), H. C., S.  
Ile de Ré, Saint-Martin  
(Charente-Inférieure);  
Saint-Honoré C. H.,  
H. M., S., O.  
Marennes (Charente-Inférieure), H. C., S.  
Soubise (Charente-Inférieure), H. C., S.  
Trévoux (Ain), C. H., S.  
Vitry-le-Francois (Marne),  
H. C., S.
1687. Boulogne (Pas-de-Calais),  
G. H.  
Metz, G. H.
1687. Montpon (Aveyron), C. H.  
Maintenon (Eure-et-Loir).  
Saint-Thierry (Marne),  
H. C., S.
1688. Pantin (Loire), H. C., S.  
Pau (Basses-Pyrénées),  
H. C., S.  
Triel (Seine-et-Oise), H. C.,
1689. Hebecourn (Seine-Inférieure), H. C.  
Labussiere (Loiret), H. C.  
Saint-Cheron (Eure-et-Loir),  
H. C., S.  
Saint-Cloud (Seine),  
H. C., S.  
Toulouse (Haute-Garonne),  
Saint-Jacques, H. D.
1690. Aumale (Seine-Inférieure),  
C. H.  
Beaune (Cote-d'Or), H. C., S.  
Bordeaux (Gironde), Sainte-Eulalie, H. C., S.  
Cholet (Maine-et-Loire),  
H. D., S.  
Langres (Haute-Marne),  
Charite, C. H.  
Pont-a-Mousson (Meurthe),  
Hospital.  
Sarcelles (Aisne) H. C., S.  
Silly (Seine-et-Oise), H. C., S.  
Villacerf (Aube), H. C., S.
1691. Bagneux (Marne), H. C., S.  
Crevecœur, H. C., S.  
Fontainebleau (Seine-et-Marne), C. H.
1692. Châlons-sur-Marne (Marne),  
H. C., S.  
Jerres (Seine-et-Oise),  
H. C., S.  
Marly-le-Roi (Seine-et-Oise),  
H. C., S.  
Mouzon (Ardennes), C. H.,  
School.  
Sceaux (Seine), H. C., S.  
Frenay (Orne), H. D., S.

1692. Varedes (Seine-et-Marne),  
H. C., S.
1693. Beziers (Hérault), H. C., S.  
Verdun (Meuse), H. C., S.
1694. Pont-Saint-Esprit (Gard),  
C. H., S.  
Saint-Pons (Hérault),  
C. H., S.  
Culm (Prussian Poland),  
Central-House, H., O., S.
1695. Belleme (Orne), C. H., S.  
Javron (Mayenne), H. C., S.  
La Ferté-Gaucher (Seine-et-  
Marne), H.  
Meaux (Seine-et-Marne),  
H., G. H.  
Meaux (Seine-et-Marne),  
H. C., S. —1700.
1695. Oiserie (Seine-et-Marne).  
Royan (Charente-Inférieure),  
H. C., S.  
Saint-Omer (Pas-de-Calais),  
H. C., S.  
Vichy (Allier), C. H., S.
1696. Aire-en-Artois (Pas-de-  
Calais), H. C., S.  
Amiens, Saint-Charles, G. H.  
Bar-le-Duc (Meuse), G. H.  
Goussainville (Seine-et-  
Oise), H. C., S.  
Les Sables d'Olonne (Ven-  
dée), H. D.  
Narbonne (Aude), H. D.  
Ussel (Correze), C. H., S.  
Vic (Meurthe), C. H., S.  
Vincennes (Seine), H. C., S.

IV. —VERY REV. NICHOLAS PIERRON, SUPERIOR GENERAL  
1697—1703.

1697. Albert (Somme), C. H., S.  
—1795.  
Cahors (Lot) Saint-Jacques,  
G. H.  
Castelsarrazin (Tarn-et-  
Garonne), C. H., S.  
Lyon (Rhone) Œuvre des  
Dames, H. C. —1798.
1698. Bazas (Gironde), C. H., S.  
Châtenay (Cote-d'Or),  
H. C., S.  
Collet (Lozere).  
Dijon )Cote-d'Or), Saint-  
Michel, H. C., S.  
Gayette (Allier), C. H.  
Longué (Maine-et-Loire),  
H. C.  
Mitry (Seine-et-Marne),  
H. C., S.  
Neubourg, (Eure), C. H.  
Oyron (Deux-Sevres), H.  
Pontchartrain (Seine-et-  
Oise), C. H., S.
1698. Rochefort (Charente-Infé-  
rieure), Saint-Charles. H.  
Saint-Servan (Morbihan),  
H. C.  
Sedan (Ardennes), G. H., S.  
Tennay-Charente (Charente-  
Inférieure), H. C., S.  
Varennes (Allier), C. H.  
Corbigny (Nievre).  
Clermont (Hérault), H. D.  
Eu (Seine-Inférieure), H. D.
1699. Hesdin (Pas-de-Calais),  
C. H., S.  
Lunel (Hérault), H. C., S.  
Lyons (Rhone); Saint-Paul,  
H. C.  
Metz (Lorraine); Bon-  
Secours, C. H.  
Noisy-le-Grand (Seine-et-  
Oise), C. H., S.  
Riom (Puy-de-Dome),  
H. C., S.  
Saujon (Charente-Inférieure)  
H. C., S.



1699. Tarascon.—1722.  
Paris, Saint-Leu, S.
1700. Blaisy, H. C., S.  
Bordeaux; Enfants-Trouvés,  
Hospital.  
Bordeaux; Saint-Michel,  
H. C., F. S. -  
Bordeaux; Saint-Michel,  
Saint-Croix, H. C., F. S.  
Bray (Somme), C. H., S.  
—1795.  
Champrosey (Seine-et-Oise,)  
C. H., S.  
Clermont-Ferrand; Saint-  
Genest, H. C., S.  
Meudon (Seine-et-Oise),  
H. C., S.  
Moussy-la-Viel.  
Péronne (Somme), C. H.,  
F. S.  
Pont-Audemer (Eure),  
G. H.
1700. Saint-Aignan (Loir-et-  
Cher), C. H., S.  
Saint-Hippolyte, Gard,  
C. H., S.  
Saintes, Charente-Inferieure,  
Orphanage.
1701. Nancy, Meurthe, C. H., S.  
Saint-Omer, Pas-de-Calais,  
G. H., S.
1702. Cambrai, Nord, G. H.  
Cambrai, Nord, H. C., F. S.  
Dijon, Cote-d'Or; Saint-  
Pierre, H. C., S.  
Ludan, Gironde, H. C.
1703. Alais, Gard, C. H.  
Bourg-d'Ault, Somme,  
C. H., S.  
La Reole, Gironde, C. H., S.  
Toulouse, Saint-Etienne,  
H. C., F. S. —1799.

V.—VERY REV. FRANCIS WATEL, SUPERIOR GENERAL.  
1703—1710.

1704. Bayeux, Calvados, H. C.  
Celle-St-Cyr, Yonne, H. C.  
Marmande, Lot-et-Garonne,  
C. H., S.  
Rethel, Ardennes, H. D.  
Saint-Clair, Seine-Inferieure,  
H. C., S.  
Saint-Cyr, M. H.
1705. Autun, Saone-et-Loire,  
Saint-Gabriel, C. H.  
Bordeaux, Saint-Andre,  
C. H., M. H.  
La Motte-Chaudenier,  
Vienne, H. C.  
Plaisir, Seine-et-Oise,  
H. C., S.
1706. Montpellier, Hérault, G. H.  
Saint-Saturnin, Puy-de-  
Dome, H. C., S.  
Saint-Souplet, Marne,  
H. C., S.  
Villeneuve-d'Agen, Lot-et-  
Garonne.
1707. Nimes, Gard, H. C., S.  
Senlis, Oise, Saint-Lazare,  
G. H.  
Toul, Meurthe, H. C., S.  
Paris, Saint-Hippolyte, S.
1708. Pennautier, Aude, H. C. S.
1710. Belesta.—1741.  
Surgeres, Charente-Infe-  
rieure, H. C., S.

## VL—VERY REV. JOHN BONNET, SUPERIOR GENERAL.

1711—1735.

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|--|---|
| 1711. Chalon-sur-Saone, Saone-et-Loire, H. C., F. S. | 1715. Villenaux, Aube, H. C., S.                    |
| Evreux, Eure, G. H.                                  | 1716. Besnes, Jura, H. C., S.                       |
| Melun, Seine-et-Marne, H. D.                         | Beyne, Oise, H. C., S.                              |
| Rambouillet, Seine-et-Oise, C. H.                    | Ham, Somme, G. H., S.                               |
| Versailles; Saint-Louis, Seine-et-Oise, H. C., S.    | Lauzerte, Tarn-et-Garonne, C. H., F. S.             |
| Villeloin (Indre-et-Loire), H. C., S.                | Montrevault.  |
| Warsaw, St. Roch, Russian Poland, C. H.              | Saint-Pierre-Montlimart.                            |
| 1712. Bordeaux, Saint-Eloi, H. C., S.                | 1718. Langres, Haute-Marne, Saint-Pierre, C. H.     |
| Coulommiers, Seine-et-Marne, C. H., F. S.            | Troyes, Aube, Saint-Pierre, H. C., S.               |
| Dax, Landes, C. H., M., F. S.                        | 1719. Ceton, Orne, H. C., S.                        |
| Ivry, Seine, O., F. S.                               | Sablé, Sarthe, C. H., S.                            |
| Montreuil, Seine-et-Oise, H. C., S.                  | Toulouse, Daurade, H. C., F. S.                     |
| 1713. Clermont, Puy-de-Dôme, H. D.                   | 4720. Langres, Haute-Marne, Saint-Laurent, C. H.    |
| Rethel-Mazarin, G. H.                                | Trois-Moutiers, Vienne,—                            |
| Saint-Genest, Puy-de-Dôme.                           | 1784.   |
| Paris, Saint-Merry, H. C., S.                        | Paris, Madeleine, H. C., S.                         |
| 1714. Ardres, Pas-de-Calais, H. C. School.           | Paris, Saint-Roch, H. C., S.                        |
| Bagnolet, Seine, H. C., S.                           | Paris, Saint-Barthélemy,—                           |
| Saint-Georges d'Oleron, Charente-Inferieure.         | 1782.   |
| Serqueux.  | 1721. Versailles, C. H.                             |
| Cracow, St. Lazare, Austrian Poland, H.              | 1722. Betz, H. C., S.                               |
| 1715. Avernès, Seine-et-Oise, H. C., School.         | Tarascon.   |
| Dammartin, Seine-et-Marne, C. H., S.                 | Tréport, Seine-Inférieure, H. C., S.                |
| Pont-sur-Seine, Aube, H. C., School.                 | 1723. Buzancois, Indre, C. H.                       |
| Saint Brieuc, Cotes-du-Nord, H. C., S.               | Stins, Seine, H. C., S.                             |
| Saint-Servan, Ille-et-Vilaine, H. D., F. S.          | Yvré l'Evêque, Sarthe, H. C., S.—1797.              |
|  | 1724. Biala, St. Charles; Russian Poland, C. H.     |
|  | 1725. Compiègne, Saint-Antoine, H. C., S.           |
|  | 1726. Auneau, Eure-et-Loir, H. C.                   |
|  | Fontenay-le-Comte, Saint-Jacques, Vendée, G. H., S. |
|  | Marans, Charente-Inférieure, H. C., S.              |



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| 1726. Valogne, Manche, H. C.                   | 1731. Persan, Seine-et-Oise, H. C., S.   |
| 1728. Fontenay-le-Comte, Saint<br>Louis, C. H. | Rambervillers, Vosges, C. H.             |
| Libourne, Gironde, C. H., S.                   | Romainville, Seine.                      |
| Sartrouville, Seine-et-Oise.                   | 1732. Bayeux, Calvados, G. H.            |
| Vigny, Seine-Inférieure, H.<br>C., S.          | Pierre, Doubs, H. C., S.                 |
| 1730. Sally, Loiret, C. H., S.                 | 1734. Gourdon, Lot, C. H., S.            |
| Tours, Indre-et-Loire, H. C.,<br>School.       | Montfermeil, Seine-et-Oise,<br>H. C., S. |
| Lublin, St. Vincent, Russian<br>Poland, C. H.  | Pont-Carré, Seine-et-Marne,<br>H. C.     |
|  | Paissieux, Seine-et-Marne,<br>H. C.      |

VII.—VERY REV. JOHN COUTY, SUPERIOR GENERAL

1736—1746

- |   |  |
|---|--|
| 1436. Montargis, Loiret, H. D.              | 1741. Leopold, Austrian Poland, St.<br>Vincent, H. |
| Rebetz, Oise, C. H., S.                     | 1742. Szczuczyn, Russian Poland,<br>Orphanage.     |
| Lectoure, Gers, C. H.                       | 1744. Wilna, Russian Poland, St.<br>Vincent, H.    |
| 1738. Lauzun, Lot-et-Garonne, H.<br>C., S.  | 1745. Rochefort, Charente-Infé-<br>rieure, O.      |
| 1739. Auch, Gers, H. C., S.                 | 1746. Nangis, Seine-et-Marne, H., C.               |
| Auch, Gers, G. H.                           | Maryampol, Austrian Poland,<br>Orphanage.          |
| Pultusk, Russian Poland,<br>St. Vincent, H. |  |
| 1740. Gimont, Gers, G. H.,<br>Belesta.      |  |
| Tours, Enfants-Trouvés, H.                  |  |

VIII.—VERY REV. LOUIS DE BRAS, SUPERIOR GENERAL

1747—1761

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|---|--|
| 1747. Marly-la-Ville, Aisne, C. H.,<br>School.    | 1751. Beaumont-Gatinois, Seine-et-<br>Marne, C. H., S. |
| 1748. Autun, Saone-et-Loire, H. C.                | Chatillon.   |
| 1749. Lunéville, Meurthe, H. C.,<br>School.       | Dijon, Cote-d'Or, Saint-<br>Philibert H. C., S.        |
| 1750. Charleville, Ardennes, C. H.,<br>Orphanage. | Nemours, Seine-et-Marne, C.<br>H., S.                  |
| Raray, Oise, H. C., S.                            | 1752. Morlaix, Finistere, H. C., S.                    |
| Sacconex, Ain, H. C., S.                          | 1753. Dijon, Cote-d'Or, Saint-<br>Nicolas, H. C.       |
| Toulouse, Saint Nicolas,<br>H. C., F. S.          | Orange, Vaucluse, C. H.                                |
| — Saint-Sernin, Id.                               | Tamerville, Manche, H. C., S.                          |

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|--------------------------------------|------------------------------------|
| 1754. Apt, Vaucluse, C. H.           | 1759. Osviej, Russian Poland, H.   |
| Flamanville, Manche, H. C.,          | 1760. Calais, Pas-de-Calais, H. D. |
| School.                              | La Celle, Seine-et-Oise, H. C.     |
| Frouard, Meurthe.                    | Montluel, Ain, H. C., S.           |
| Troarn, Calvados, C. H., S.          | Nesle, Somme, G. H., S.            |
| 1755. Bordeaux, Saint-Propt, H.      | Uzes, Gard, C. H., S.              |
| C., S.                               | 1761. Agde, Hérault, H. D.         |
| Saint-Die, Vosges, H. C., S.         | Caen, Saint-Nicolas, Saint-        |
| 1757. Crècy, Eure-et-Loir, C. H., S. | Etienne, H. C., S.                 |
| 1758. Cazouls, Hérault, C. H., S.    | Warsaw, Russian Poland,            |
| 1759. Bolenne, Bouches-du-Rhone,     | Infant Jesus, H.                   |
| H. D.                                |                                    |
| Palaiseau, Seine-et-Oise, C.         |                                    |
| H., S.                               |                                    |

IX—VERY REV. ANTHONY JACQUIER, SUPERIOR GENERAL

1762—1787

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|--------------------------------------|--------------------------------------|
| 1762. Corbeil (Seine-et-Oise), C. H. | 1768. Przeworsk, Austrian Poland,    |
| 1763. Jouarre (Seine-et-Marne);      | Orphanage.                           |
| Martel (Lot), C. H., S.              | 1769. Brest (Finistere), M. H.       |
| 1764. Béthune (Pas-de-Calais), H. C. | Manosque (Basses-Alpes),             |
| Tournus (Saone-et-Loire),            | C. H.                                |
| C. H., F. S.                         | Narbonne (Aude), G. H. 1797.         |
| 1765. Béziers (Hérault), G. H.       | 1770. Abbeville (Somme), G. H.—      |
| Castres, (Tarn), H. D., S.—          | 1795.                                |
| 1795.                                | Noyon (Oise), H. D., S.—             |
| Dijon (Cote-d'Or), Saint-            | 1795.                                |
| Jean. H. C., S.                      | Pithiviers (Loiret), C. H.           |
| Gonesse (Seine-et-Oise), C.          | Ravenel (Oise), H. C., S.            |
| H., S.                               | Paris, Hosp. Le Prince,              |
| La Fere (Aisne), G. H.               | H. C., S.                            |
| Montignac, (Dordogne), C. H.         | 1771. Dordy.                         |
| Grodek, Russian Poland, H.           | 1772. Pamiers (Ariege), C. H., S.    |
| 1766. Meilhan (Gironde), C. H.       | Saint-Vaast (Pas-de-Calais),         |
| S.-Pol (Pas-de-Calais), C. H.        | H. C., S.                            |
| S.                                   | 1773. Rosey (Haute-Saone), H. C., S. |
| 1767. Coutances, (Manche), H. C., S. | Romans (Ain).                        |
| Orthez (Basses-Pyrénées),            | Zytmierz, Russian Poland,            |
| C. H., F. S.                         | Hospital                             |
| 1768. Cossé (Mayenne), H. C., S.     | 1774. Assé-le-Boisne (Sarthe), H. C. |
| Mailly (Somme), H. C., S.            | La Flèche milit. (Sarthe),           |
| Toulouse, Dalbude, H. C.,            | Infirmary.                           |
| F. S.                                | Lyons, Œuvre Saint-Vincent           |
| Valognes (Manche), G. H.             | de Paul, H. C.—1798.                 |
| Bialzstok, Russian Poland, H.        | 1775. Charmont (Marnes), H. C., S.   |



1754. Apt, Vaucluse, C. H.  
 Flamanville, Manche, H. C.,  
 School.  
 Frouard, Meurthe.  
 Troarn, Calvados, C. H., S.  
 1755. Bordeaux, Saint-Propt, H.  
 C., S.  
 Saint-Die, Vosges, H. C., S.  
 1757. Crécy, Eure-et-Loir, C. H., S.  
 1758. Cazouls, Hérault, C. H., S.  
 1759. Bolenne, Bouches-du-Rhone,  
 H. D.  
 Palaiseau, Seine-et-Oise, C.  
 H., S.
1759. Osviej, Russian Poland, H.  
 1760. Calais, Pas-de-Calais, H. D.  
 La Celle, Seine-et-Oise, H. C.  
 Montluel, Ain, H. C., S.  
 Nesle, Somme, G. H., S.  
 Uzes, Gard, C. H., S.  
 1761. Agde, Hérault, H. D.  
 Caen, Saint-Nicolas, Saint-  
 Etienne, H. C., S.  
 Warsaw, Russian Poland,  
 Infant Jesus, H.

## IX—VERY REV. ANTHONY JACQUIER, SUPERIOR GENERAL

1762—1787

1762. Corbeil (Seine-et-Oise), C. H.  
 1763. Jouarre (Seine-et-Marne);  
 Martel (Lot), C. H., S.  
 1764. Béthune (Pas-de-Calais), H. C.  
 Tournus (Saone-et-Loire),  
 C. H., F. S.  
 1765. Béziers (Hérault), G. H.  
 Castres, (Tarn), H. D., S.—  
 1795.  
 Dijon (Cote-d'Or), Saint-  
 Jean. H. C., S.  
 Gonesse (Seine-et-Oise), C.  
 H., S.  
 La Fere (Aisne), G. H.  
 Montignac, (Dordogne), C. H.  
 Grodek, Russian Poland, H.  
 1766. Meilhan (Gironde), C. H.  
 S.-Pol (Pas-de-Calais), C. H.  
 S.  
 1767. Coutances, (Manche), H. C., S.  
 Orthez (Basses-Pyrénées),  
 C. H., F. S.  
 1768. Cossé (Mayenne), H. C., S.  
 Mailly (Somme), H. C., S.  
 Toulouse, Dalbude, H. C.,  
 F. S.  
 Valognes (Manche), G. H.  
 Bialzstok, Russian Poland, H.
1768. Przeworsk, Austrian Poland,  
 Orphanage.  
 1769. Brest (Finistere), M. H.  
 Manosque (Basses-Alpes),  
 C. H.  
 Narbonne (Aude), G. H. 1797.  
 1770. Abbeville (Somme), G. H.—  
 1795.  
 Noyon (Oise), H. D., S.—  
 1795.  
 Pithiviers (Loiret), C. H.  
 Ravenel (Oise), H. C., S.  
 Paris, Hosp. Le Prince,  
 H. C., S.  
 1771. Dorty.  
 1772. Pamiers (Ariege), C. H., S.  
 Saint-Vaast (Pas-de-Calais),  
 H. C., S.  
 1773. Rosey (Haute-Saone), H. C., S.  
 Romans (Ain).  
 Zytomierz, Russian Poland,  
 Hospital  
 1774. Assé-le-Boisne (Sarthe), H. C.  
 La Flèche milit. (Sarthe),  
 Infirmary.  
 Lyons, Œuvre Saint-Vincent  
 de Paul, H. C.—1798.  
 1775. Charmont (Marnes), H. C., S.

- Compiègne (Oise), C. H., S.
1791. Metz, Saint Georges, C. H.  
Kraslaw, Russian Poland, H.  
Wilna, Russian Poland, Infant Jesus, H.
1792. La Peltrie ou Pelletieres (Ille-et-Vilaine).  
Paris, Saint-Médard, rue de l'Epée-de-Bois, H. C., S.  
Luck, Russian Poland, H.
1793. Blaye (Gironde), C. H.
1795. Abbeville, (Somme), G. H.  
Albert (Somme), C. H.  
Bapaume (Pas-de-Calais), C. H.  
Brai (Somme), C. H.  
Castres (Tarn), H. D.  
Castres (Tarn), G. H.  
Noyon (Oise), H. D.
1796. Miénia, Russian Poland, St. Joseph, H.
1797. Bordeaux, Incurables; H.  
L'Ile-en-Jourdain (Gers),  
Narbonne (Aude), G. H.  
Yvré-l'Evesque (Sarthe), H. C.
1798. Laon (Aisne), G. H.
1798. Lodeve (Hérault), C. H.  
Lyons, Œuvre des Dames, Saint-Jean, H. C.  
Lyons, Saint-Pierre-le-Vieux, H. C.  
Lyons, Œuvre de Saint-Vincent-de-Paul, H. C.  
Nogent-le-Rotrou, C. H.
1799. Riom (Puy-de-Dôme), G. H.  
Toulouse, Saint-Etienne, H. C.
1800. Aurillac (Cantal), H. C.  
Beaumont-Gâtinois (Seine-et-Marne), C. H.  
Bordeaux, Enfants-Trouvés, Hospice.  
Bourg d'Ault (Somme), C. H.  
Carcassonne (Aude), G. H.  
Châlon-sur-Saône, H. C.  
Hennebont (Morbihan), C. H.  
La Fère (Aisne), H. D.  
Metz, G. H.  
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